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The Outlook of Missions



VOLUME XXII

JUNE, 1930

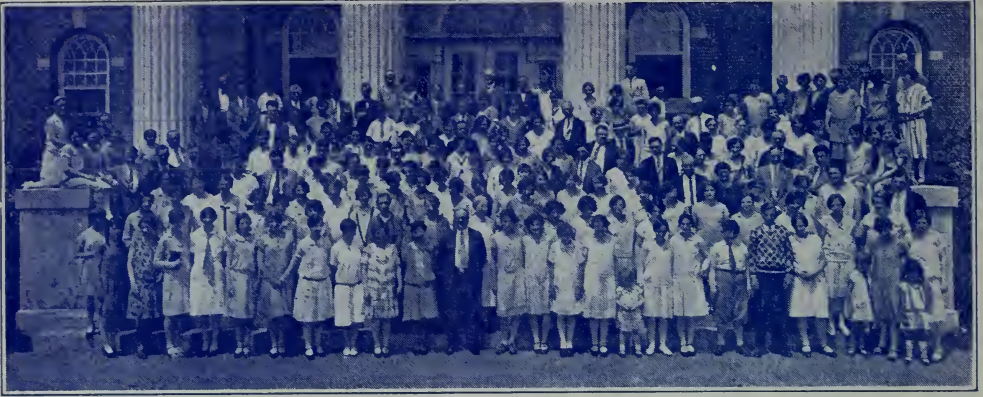
NUMBER 6

A Vacation that Lasts

BEFORE we know it vacation time will be here. It is not too early now to plan for our vacations. The vacation habit is practically universal. Everybody spends a week or two away from the ordinary occupations of life every summer. Now we are not merely to enjoy a vacation but we are to secure for ourselves the best vacation. This surely will be one which results in the most enduring good for body, mind and spirit. A vacation that is gone the minute you get home is not a real vacation at all. Vacation should be recreation that is re-creation—that is, one which will make us better people after it is over. With this in mind, consider the Summer Missionary Conferences in your vacation plans for the coming summer. Here you will find a week of congenial comradeship in delightful surroundings which will stay with you as a blessing for the months that follow. Plan now to be present at one of these Conferences.



A CLASS AT KISKIMINETAS, MISS GRETA P. HINKLE, TEACHER



Missionary Conference Time Is Coming

THIS YEAR'S THEMES

FOREIGN MISSIONS

The general theme of the interdenominational study-books this year is "India." Never has there been such a generous and interesting lot of missionary material prepared on a certain country. The Reformed Church has no missions in India; but one-fifth of the people of the world live there and some of the most interesting and important things happening in the world these days occur in India. No one can be an intelligent Christian and not know what is going on in this great country which has been called "The Mother of Religions."

HOME MISSIONS

The Home Mission theme is "The Caribbean Islands." These islands are our nearest neighbors to whom the United States is bound by many special ties and for whom our country has always exercised a benevolent solicitude. Very few Christian people of the United States know what should be known about the Caribbean Islands. This religious ignorance is particularly apparent with regard to Porto Rico. Every Christian in America should be intelligent with regard to the religious conditions of the Caribbean Islands and of Porto Rico in particular. The study-books this year will afford a very interesting opportunity of acquainting ourselves with the religious conditions of our nearest neighbors.

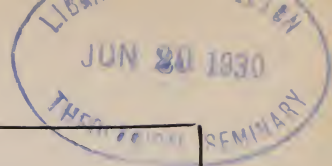
THE CONFERENCE DATES

HOOD COLLEGE	Frederick, Md.....	July 12 to July 19
BETHANY PARK	Indianapolis, Ind.	July 12 to July 19
KISKIMINETAS ACADEMY	Saltsburg, Pa.	July 17 to July 27
HEIDELBERG COLLEGE	Tiffin, Ohio	July 19 to July 25
CATAWBA COLLEGE	Salisbury, N. C.	July 19 to July 25
URSINUS COLLEGE	Collegeville, Pa.	July 26 to Aug. 2
THEOLOGICAL SEMINARY	Lancaster, Pa.	Aug. 2 to Aug. 9
MISSION HOUSE	Plymouth, Wis.	Aug. 9 to Aug. 16
ZION CHURCH	Buffalo, N. Y.....	Sept. 18 to Sept. 21

Note these dates now and make arrangements to attend one of these Conferences.

For Particulars Address

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The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

CONTENTS FOR JUNE

THE QUIET HOUR..... 242

GENERAL

We Are What We Are..... 243
Facing Difficulties 244
This Year's Study Books..... 245

HOME MISSIONS

Missionary Education 247
A Faithful Missionary Passes Away..... 249
Missionary Education 250
Sixty Years of Home Missions on the Pacific Coast..... 252
Laying of Corner-Stone, Faith Mission, Philadelphia..... 255
Observations of the Treasurer..... 256
A Program of Social Action..... 258
A Tribute to the Quiet Hour..... 260

FOREIGN MISSIONS

Ordination Service of George S. Noss..... 261
Rather a Big Title..... 262
Let Us Right a Wrong Done to Japan..... 263
An Appeal for \$1,000 from Japan..... 264
Why the Urge for Churches in Japan..... 266
Side Lights on the Work in Japan and China..... 267
There is Need for Missionaries in China..... 267
A Japanese Defense of Missionaries..... 268
Warm-Hearted Dr. Grenfell in Frozen Labrador..... 269
Registration of Christian Schools in China..... 270
Central China College Wishes to Introduce to You—..... 271
American Dolls Make Friends in Japan..... 272
Our Young People..... 273

THE WOMAN'S MISSIONARY SOCIETY

Pioneer Mission Club..... 275
The Viewpoint 275
Why the Jew Became a City Man..... 276
Notes 277
"Happy Birthday To You"..... 279
Life Members and Members in Memoriam..... 280
Literature Chat 281
Girls' Missionary Guild..... 282
Treasurer's Report of the Woman's Missionary Society..... 284
Quiz 288

SUBSCRIPTION ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost.
—John 20: 21-22

When I consider life and its few years—
I wonder at the idleness of tears.

—LIZETTE WOODWARD REESE.

Prayer does not change God's purpose, but it does change His action because He works through our human consent.

—S. D. GORDON.

If we learn to take each day fresh from His hand we shall live under His eye, desiring above all things to secure His approval, and subordinating every interest to the securing of His honor.

—J. STUART HOLDEN.

From hour to hour, from moment to moment, we are supported, blessed, by small kindnesses.

—F. W. ROBERTSON.

If we are trusting in something that is itself fickle or transitory, our confidence must partake of its qualities. He who trusts in the eternal is eternally safe.

—JOSEPH PARKER.

Old gardens have a language of their own,
And mine sweet speech to linger in the heart.

—GERTRUDE H. MCGIFFERT.

All sorts of people can set their little world on fire, but the fire Jesus set was divine and lasting.

—JAMES MOFFATT.

"Let us, also, see to it that we who are building God's temple, which is His church, are engaged not in war, but in peace! Beware lest your prominence in the clash of arms shall disqualify you from the building up of the church!"

Money talks, they say. It does. It will tell you well nigh all you need to know about a man if you know how he gets and spends his money, and what he thinks about it.

—HUGH MARTIN.

When music sounds, gone is the earth I know,
And all her lovely things even lovelier grow;
Her flowers in vision flame, her forest trees
Lift burdened branches, stilled with ecstasies.

—WALTER DE LA MARE.

God is not such an abiding reality to our souls as He ought to be or as He would be were we walking in more simple faith and dependence on Him.

—C. H. MCINTOSH.

And by contagion of the sun we may
Catch at a spark from that primeval fire,
And learn that we are better than our day,
And equal to the peaks of our desire.

—JAMES STEPHENS.

Be occupied with Christ, and as you pray,
watch, looking unto Him!

—W. H. GRIFFITH THOMAS.

True prayer is the endeavor not to change but to accomplish the will of God.

—A. W. ROBINSON.

Open wide the window of our spirits, and fill us full of light; open wide the door of our hearts, that we may receive and entertain Thee with all our powers of adoration and love.

—CHRISTINA ROSSETTI.

What though we toss at the fall of the sun
Where the hand of the sea-god drives?
He who holds the storm by the hair will hide
in His breast our lives.

—SAROJINI NAIDU.

"We must not allow the sorrows of life to deafen our ears so that we cannot listen to the voice that brings sympathy and promises help."

I tremble at the beauty I shall see
In seasons still to be.

—CHARLES HANSON TOWNE.

The Prayer

FORGIVE us, we pray Thee, and bring us at last to the morning-land where there is neither sundown nor cloud! In Christ's name. Amen.

—F. B. MEYER.

The Outlook

VOLUME XXII

JUNE, 1930

NUMBER 6

of Missions

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

We Are What We Are

BY REV. ALLEN R. BARTHOLOMEW, D. D.

IN a recent history of "*The Commonwealth of Pennsylvania*," written by Thomas Kilby Smith, of Philadelphia, he gives a portrayal of the German element in Pennsylvania, which may not be true in every detail. He claims they "sought to maintain their own manner, habits, language and religion." "They were always agriculturists, selected the best lands, cared well for their cattle, and preserved their crops. Where an English or Scotch-Irish man failed, they took up his vacated land and made it blossom, but they have been too economical, too frugal, too much inclined to force the last dollar from the land, and spent only the least cent upon the man. Because of their conservatism, it has been said, that the Germany of two hundred years ago may be found among this community, preserved in all its primitiveness while the Fatherland has progressed."

We may well hang up this picture, as we glory in our present achievements, and ask, Is all this true of the Pennsylvania German? One thing we know is true, these people have always as a class been loyal to the nation and have given up their lives in defense of Freedom's holy cause.

Why did the early settlers come to this country, which we now claim as "the land of the free and the home of the brave?" They left their homes in the Fatherland because they were the victims of cruel persecution on account of their faith. So violent became the religious conflict that many Christians who escaped death, fled for refuge to this our native land. Is

there any other denomination that can show such a noble army of martyrs? It has often been said, and well said, that the Reformed Church is the Church of the Martyrs. New history is written in their crimson blood. Dr. Philip Schaff, the great Church historian, said: "The Reformed Church has sent more martyrs to the prison, the scaffold, and stake in France, Holland, the Palatinate and England than the whole Christian Church during the first three centuries in the Roman Empire. The blood of these martyrs was the seed of the religious liberty which we now enjoy."

Who is able to portray the struggles, and the sacrifices, the denials and the deprivations of the pioneers of our Church in this country? These pious, godly men and women were not only bereft of their homes and possessions, but also their sanctuaries. Like the seed sown in the field, they settled all over our fair land. Pennsylvania became the chief settlement of our forefathers in the faith.

And what lessons of faith, piety and devotion our forefathers do teach us! They did not possess the splendid advantages we enjoy, but they had a faith that would not shrink, and which kept them from sinking into despair. The best way for us to honor the memory of our pious dead and perpetuate their lives is by entering into their labors. Our forefathers laid the foundations, we are to erect the building. They did the pioneer work, the hard work, the rough work. We should enter into their labors, and hand them down to the coming genera-

tions. They lit the Torch of Truth, and it is our privilege to pass it on to those who follow us. Let us not forget our relation to the past, a past that has made possible the present. We who live now are the heirs of all the ages. Think of the legacies that the past has sent down to us! Who built the towns and cities we inhabit, the houses we live in, the roads we travel, and the institutions we enjoy? Who wrote the books that fill our libraries, and store our minds with the wisdom of the ages? Who gave us our

churches, our Bibles, our Liturgies, our Government? We would be poor indeed if we could not enter into the rich possessions of our sainted dead and enjoy the fruits of their toils and sacrifices. Truly, our lives have fallen into pleasant places, and we are the possessors of a goodly heritage. We are what we are. Let us not sell our birthright for a mess of pottage. Let us believe that as a Church we have a mission to perform in the world and a place to fill among the churches of the living God.

Facing Difficulties

(Here is sound advice for those who are engaged in the work of Missions at home and in foreign lands by one who is an authority)

HAPPY is he who has learned to face difficulties! And unfortunate, indeed, is the one who has formed the habit of running away from hard tasks or responsibilities. These attitudes, usually designated as courageous and cowardly, are of the greatest significance in mental hygiene. The one indicates a strong, determined, independent mind that meets distressing situations resolutely and unflinchingly; the other reveals a timid, shrinking, fearful mind, that turns away from obstacles without making an effort to surmount them. The one through persistent effort succeeds and grows stronger; the other by not trying fails and becomes weaker.

Life to the person who has developed the ability to overcome difficulties becomes easier as it progresses; the rough places appear smoother and are quickly passed over; on the other hand, life to the one who habitually fails becomes more and more burdensome and the effort to advance gradually loses vigor. Frequently, one who can find no satisfaction in the ordinary tasks and relations of life will withdraw entirely from reality and take refuge in a world of fantasy—a dream-like world in which wishes are fulfilled and hopes realized without effort. Such retreat results in ineffectiveness in

social and economic activities and may lead to a hospital for mental diseases.

Another type of person reacts to disagreeable situations by developing some mental or physical disorder. In this type there is frequently a conflict between the desire for physical comfort and personal gratification and the desire for social esteem. Such individuals wish to be considered unselfish and socially minded but they dislike hard work and cannot face serious difficulties. When the doing of socially-demanded tasks seems too irksome, they obtain relief through headache, indigestion, heart attacks or other disorders. Such reactions tend to become aggravated and may lead to chronic mental disability.

It may not be possible to do much for the adult who has acquired the habit of dodging difficulties or shirking responsibilities, but parents and teachers who shape the habits and mold the character of the children entrusted to their care should not forget the significance for mental health and social efficiency of the attitude of straightforwardness, courage and determination in meeting the hard and disagreeable situations of life.

DR. HORATIO M. POLLOCK,
New York.

This Year's Study Books

A. V. CASSELMAN

SOMETIMES the interdenominational themes for mission-study are of exceptional interest to the Reformed Church because they deal with home missionary problems which are particularly shared by our denomination or with foreign fields in which we have foreign missions. Sometimes, however, on account of our limited membership and therefore our narrower fields of operation, the themes concern fields with which we are not actively associated. Such is the case this year.

The question immediately arises in many minds, "Why should we study a mission field in which we have no work?" The question really answers itself. If we are to be intelligent Christians we need to know what is going on in the missionary enterprise of the world, not only in our own Church but in the Christian Church at large. The very fact that we have no missions in certain fields is a very special reason why we should study the operation of the Church in those fields. If we do not study about it we shall, quite likely, know nothing about it. We are absolutely sure of knowing something about Japan and China and Mesopotamia just because of the fact that we have missions located there, and the promotional and administrative material of our Board of Foreign Missions is bound to come to our notice. We cannot actively support our foreign missionary enterprise without hearing about these countries. The same thing is true of special problems in the home mission field. However, it is quite likely that unless we make some special effort in that direction we shall know nothing about such mission fields, for instance, as India or Africa. Thus the very fact that we have no missions in a certain specified area becomes a reason why we should make a special effort to study about those countries or fields.

This is true this year in both the Home and Foreign Mission themes of interdenominational mission-study for which text-books have been prepared.

The Foreign Mission theme this year is "India." No intelligent Christian can af-

ford to be ignorant of India. One-fifth of the people in the world live in that great country. Someone has said that India is not merely a country but a continent. This great country is perhaps the most religious country in the world. There is no place where religion bulks so largely in the thinking and life of the people. The great majority of non-Christian religions had their birth in this religious country. This is true to such an extent that India has been called "The Mother of Religions." There is no country in the world which is more constantly on the front page of our daily newspapers than India. Not to know some of the hidden things of the life of this great country is to admit our ignorance in world affairs of today. The one international citizen whose name appears most frequently in the head lines of today is Mr. Gandhi. Mr. Gandhi is, in some respects, the world's most remarkable citizen in the fact that he has more individual followers than any other living man. Some years ago he told Dr. Robert E. Speer that he patterned his life after the life of Jesus, that he founded his teaching on the teachings of Jesus and that he commended the example of Jesus to his followers. What are we to think of all this? What do we know about it? Where can we find out about it?

The text-books which have been prepared this year on the subject of India are of an exceptionally high order. The adult book is entitled "India Looks to Her Future," and is written by Dr. Oscar M. Buck, Professor of Missions and Comparative Religion in Drew Theological Seminary. This book is written with an unusually intimate knowledge of India. The author spent his boyhood days in India and served there as a missionary. Consequently, the book portrays the life of the Indian people with rare charm and deep sympathy. The folks who study India this year through the eyes of Dr. Buck are bound to see great things. The young people's book on India is a revision of a popular study-book of seven years ago, entitled "India on the March,"

written by Alden H. Clark, a missionary in India. This exceedingly popular and interesting book has been thoroughly revised and brought down to date for the use of our young people. A very exceptional manual will accompany this book, entitled "Do You Like Our Country?" written by Miss Ruth I. Seabury, who has just returned from an extensive visit in India. In addition to these two books there is a beautiful reading book, entitled "Freedom," written by Mrs. Fisher, another missionary in India. This book is illustrated with original drawings by Indian artists connected with Rabindranath Tagore's school. "The Star of India," written by Isabel Rose, another missionary in India, is the reading book of stories of India old and new, written for the junior high school age. "The Golden Sparrow" is the book for juniors, and "Bhaskar and His Friends" is the book for primary children. Even the tiny children of the beginners' age group have a little book of their own, entitled "The Three Camels." In addition to these books, three fine plays on India are available as dramatic material and a new series of maps on the country has been prepared.

The Home Mission topic is the "Caribbean Islands." Comparatively few American churches have missions in these islands, and comparatively few American Christians have any definite and accurate knowledge of the islands. This is regrettable when we think that these islands are our nearest neighbors and are bound to us by many special ties. Our country has always exercised a benevolent solicitude for the welfare of these islands. The study of Porto Rico should be especially interesting to us because of the fact that Porto Rico is a part of our own country. We know all too little of the religious conditions in this portion of our own land. The religious study of these islands affords an opportunity

which should be gladly seized by every Christian of the Church in America.

A very liberal and interesting set of books has been prepared for the study of the Caribbean Islands. For the adults there is the book entitled "Trailing the Conquistadores," by Samuel Guy Inman, Secretary of the Committee on Cooperation in Latin America. "No other recent short book," say the officials of the Missionary Education Movement, "gives to the North American reader such a comprehensive view of the history, cultural development, political relationships, and of the social, economic and religious forces of these islands as does this illuminating study." The young people's book for the study of this theme is entitled "Between the Americas," and is written by Jay S. Stowell, of the Methodist Home Mission Board. In this short popular reading book the work of the American mission boards in these countries is interpreted fully. For the group of intermediate age a very readable book has been written by Miss Winifred Hulbert, entitled "West Indian Treasures." Miss Hulbert made a special journey through the Caribbean area to prepare for the writing of this book and the result is a book of unusual charm. The book contains fascinating chapters of the stories of youth in each of the countries of the Caribbean area. For the junior age there is a delightful little book, entitled "Sugar is Sweet," by Miss Dorothy McConnell, and for the primary children there is another little book, entitled "Children of Sea and Sun," prepared by Mabel Garrett Wagner. There is also a new set of maps on the Caribbean Islands.

In addition to this Home Mission study, at some of the Conferences there will be classes for adults in the special study of our own home missionary problems. All in all, the Summer Missionary Conferences ought to prove very interesting and instructive to the delegates who attend them this summer.

"I do not want to miss a single copy of THE OUTLOOK OF MISSIONS. It is a most excellent magazine on Missionary work."

MRS. WM. RIEHM, *Tiffin, O.*

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Missionary Education

DR. CHARLES E. SCHAEFFER

THIS is a term of far reaching significance. It lies at the basis of all missionary effort and inspires the motive of missionary support. It has long since been an acknowledged fact that much of the apathy and indifference on the part of people with regard to missionary enterprise is due almost entirely to the lack of knowledge. If folks would know more they would be more vitally interested in the cause of missions. Ignorance is a breeder of many vices. It begets bigotry, narrowness and prejudice. It limits one's horizon and dries up the springs of benevolence. It breeds selfishness and strife. "Where there is no vision the people perish." "Facts are the fuel by which missionary fires are fed." Nothing in the past generation gave greater momentum to the missionary enterprise than did the Missionary Education Movement which was launched about a quarter of a century ago. This interdenominational movement with headquarters in New York City gathered a vast body of missionary material and placed the same at the disposal of the missionary agencies in the various denominations. It produced a wealth of literature which served to set the whole missionary task in a clearer and more intelligent light before the Church of Christ. It made available information which could not otherwise have been obtained. It suggested methods in the prosecution and furtherance of the work which have proved exceedingly helpful.

Inspired by its splendid leadership Missionary Education Departments have been established by practically all the denominational Boards which have served to stimulate interest and to advance the cause among their own constituency. The Missionary Education Department, under the auspices of the Boards of Home and Foreign Missions of our own Church, of which Dr. A. V. Casselman is the

Secretary, has rendered an incalculable service in this field of Christian endeavor. It operates along a variety of lines. It seeks to impart missionary information in different ways. Through books and tracts and pamphlets it brings the missionary facts before our people. It usually conducts a number of Summer Missionary Conferences in various parts of the Church which are attended by a splendid body of young people. Here fields and methods are studied. Here leaders are trained who carry back with them the inspiration and information which they seek to apply in their local congregations. As a direct result of these conferences mission study classes are formed in many centers where groups of people are studying the whole missionary enterprise.

The Department also provides stereopticon slides which bring the fields and the workers in vivid form before the eyes of our people. Also through pictures, maps, charts and in other ways, the facts are presented. The task is also dramatized, and in play and pageant the cause is portrayed. Missionary organizations have been formed in many of our congregations which disseminate information at stated meetings and which seek to enlist supporters of the cause. Prayer circles are formed in which the cause is made the burning and yearning desire of the hearts of those who espouse it. Conventions, conferences and institutes are held to give further consideration to the work and to inaugurate methods for its promotion.

Missionary Education therefore assumes a variety of forms. It may seek first to impart information. Comparatively few people know what is going on in this great field of the Church's activity. They know little about the way in which the Church does its missionary work. They remain ignorant of the problems which confront the Boards which are

charged with their responsibility. Every member of the Church should inform himself or herself as to the personnel of the Boards, as to the program and policy of the Boards, as to their problems, as to their budgets, as to how the money is raised and applied. Very few people know the fields in which mission work is being done. They do not know the strategic centers, the opportunities which beckon on every hand. If these facts were generally known there would be a more generous response in the form of missionaries and money.

But in the second place missionary education seeks to develop the most effective methods for carrying on the work. Some methods are obsolete, some are shallow and superficial, while others are productive of good results. The task of Missionary Education then is to study and apply the latest and most efficient methods in carrying forward the work and in creating missionary interest and devotion.

In the third place Missionary Education must inform our people of the missionary needs. Much ignorance prevails on this point. All sorts of idle thoughts are entertained. There are some folks who still believe that out of every dollar

they contribute to the cause of missions ninety-eight per cent never reaches the place for which it was intended. A little study, a little reading of the reports which are issued from time to time would correct any such erroneous impression which the uninformed may have. The Boards of Home and Foreign Missions issue reports and statements to the Church which are supposed to be read and studied. What a pity it is that frequently such reports are assigned to the waste basket or remain in the package unopened in the pastor's study!

THE OUTLOOK OF MISSIONS brings a rich feast of missionary food every month to the members of our Church. It records the latest missionary data and supplies the information which every intelligent member of the Church needs on this vital phase of the Church's program.

Knowledge has been called "the food of the mind." But food is of no value unless it is digested and assimilated. It must vitalize the nerve centers and strengthen the muscles for service. So missionary knowledge must be appropriated and express itself in a more vital and more practical way, or else it will be of little consequence. "Happy are ye if ye know these things and do them."



REV. AND MRS. JACOB STUCKI AND THEIR FIVE SONS

A Faithful Missionary Passes Away

FROM Los Angeles, California, comes the sad news of the death, on May 10th, of one of our oldest and most faithful missionaries, the Rev. Jacob Stucki, of Black River Falls, Wisconsin. Father Stucki had been seriously ill for some months, and had been taken to Los Angeles by one of his sons for treatment. The following brief account of his work among the Winnebago Indians is taken from a booklet entitled "The Wisconsin Winnebago Indians," by Dr. Theodore P. Bolliger.

It was in 1884 that Rev. Jacob Stucki was appointed as assistant to the Rev. Jacob Hauser, who had been serving as a missionary among the Winnebago Indians at Black River Falls, Wisconsin, since 1878. In 1885 Rev. Mr. Hauser found it necessary to give up the work and Rev. Mr. Stucki was appointed as his successor and has served the Church as Winnebago Indian Missionary from that date until his death. During the early period preaching services were conducted in the little chapel whenever it was possible to secure an interpreter, but the school was open for seven or eight months during the year and became very popular. Mr. Stucki was forced to give much time to this school work. His activities gradually extended far beyond teaching and preaching and as the confidence of the Indians was won he became their friend and adviser. He was called upon to act the role of doctor and lawyer; he was looked to as helper in every need, and the needs of the Winnebago settlement were multiplying alarmingly. The hardest trial of faith to this missionary and the entire Church was the long wait before the first convert was won. The children were sent to the school; the adults came to the preaching services; but for thirteen years there was none to accept the Christian faith, but in 1897 David Decorah, King of Thunder, John Stacy and his wife asked to be baptized. The number of converts has grown but slowly, for the standards insisted upon

were high, and a degree of morality was required such as few pastors of white churches maintain. It was absolutely necessary to insist upon such standards because the future success of the mission depended upon making the distinction between the Christian and those not Christians so plain that every one could see it. After the first Christians had been won the Sunday services were conducted as is customary in our churches. In the school conducted by this hard-working missionary over 500 individuals have been enrolled. In the course of time the Mission property has been improved in various ways. The house was enlarged, a barn, sheds and pens were added, a little building, known as the "house for the sick," as well as a three-room house for John Stacy was erected. Permission was also granted to another Indian family to build a little house near the others on the property of the Mission. Helping the Indians to help themselves has always been a chief aim of the Mission. Owing to changed conditions, it became necessary in 1917 to establish a boarding school, and in that same year the entire property of the Mission was transferred to the Tri-Synodic Board of Home Missions. In the fall of 1921 the school was removed to Neillsville because of the crowded condition and is in charge of one of Missionary Stucki's sons, Mr. Ben. Stucki. Rev. Jacob Stucki remained as head of the Black River Falls station, where he served as pastor of the Indian Christians and continued in his efforts to win others.

It seems very fitting that this splendid, self-sacrificing Missionary should be brought back to the place where most of his life has been spent, and should be buried in the midst of the people to whom he dedicated his life. So Father Stucki was laid to rest in the little Christian Indian Burial Grounds at Black River Falls, Wisconsin, on May 16th.

—B. Y. S.

Missionary Education

A. V. CASSELMAN

SOME people regret the fact that we have such a term as "missionary education." They are right in this, that if the Church had been true to its missionary calling there would have been no need for such a thing as missionary education. It is difficult to imagine Saint Paul talking about missionary education or organizing a missionary society. With the Apostles the Church was a missionary society and the Gospel was a missionary message. The Christian life and all that went with it was essentially missionary. However, it became necessary in later days to educate the Church to a proper conception of its real purpose and thus there came into existence this term which we know as missionary education. Until the Church gets back to its Apostolic conception of its real mission in the world we shall, quite likely, have to use this term "missionary education." It will be a great day for the Kingdom of God when the time comes when we shall no longer need to use the term. That time, however, is not here. The best thing that we can do with the name "missionary education" in our day is to put into it its proper meaning and secure its proper position in the educational program of the Church.

Let us ask ourselves what missionary education really is. Sometimes we can best arrive at the truth of what a thing

is by finding out what it is not. Let us look at a few of these negatives with regard to missionary education.

Missionary education is not instruction only, although instruction is a portion of it. Missionary education, likewise, is not the imparting of information in various interesting and attractive ways, although the imparting of missionary information is a part of missionary education. Missionary education is not inspiration, although inspiration has a very definite and valuable place in all missionary education. Neither is missionary education the rousing of interest in mission fields and missionary methods, although there can be no real missionary education without keen interest. Nor is missionary education a financial affair connected with the raising of money to meet the needs of the missionary enterprise, although missionary education which does not eventuate in the more liberal support of the advance of the Kingdom of God may well be questioned.

Well, then, what is missionary education? Missionary education is all these things we have mentioned and much more. During the past two decades a great deal of interest has been aroused in this subject. Many books and articles have been written to answer the question as to what missionary education really is.



WATCHING THE BALL GAME AT THE COLLEGEVILLE CONFERENCE



SETTING UP THE CONFERENCE TENT AT THE MISSION HOUSE, WISCONSIN

One of the first of these books on modern missionary education was written some fifteen years ago by Ralph E. Diefendorfer, now Secretary of the Methodist Board of Foreign Missions, entitled "Missionary Education in Home and School." One of the fine sentences of this book is that in which Dr. Diefendorfer describes missionary education as "The Christianizing of all of our social contacts." This is a sentence which will bear much meditation. If every contact we have in this world with other men were really Christianized, the whole missionary problem would quite likely be solved. This definition is one of the best of the shorter definitions of missionary education.

A few years later Gilbert Loveland published a book, entitled "Training World Christians," the sub-title of which proclaims it to be a "Hand Book in Missionary Education." In his book Mr. Loveland quoted Professor Betts in his statement that religious education must do three things: impart fruitful knowledge, develop right attitudes, and create skill in living. To carry the form of Professor Betts' definition over into the field of missionary education, Mr. Loveland added the adjective "missionary" to Professor Betts' three requisites, making them read thus, as a definition of missionary education: "impart fruitful missionary knowledge; develop right missionary attitudes, and create skill in social

living." This is, indeed, a very splendid definition of missionary education.

Dr. T. H. P. Sailer, Honorary Educational Secretary of the Missionary Education Movement, has a way of plainly stating things that is very convincing. In a little communication to a group of missionary educational secretaries a year or two ago, he had this to say: "By missionary we mean the active desire for fellowship with all mankind and the sharing with them the best experiences that God has given to us and to them. We find our best experience in Christ. If we are sincere, this is what we must desire for ourselves and those dearest to us. It should be that which we most desire for all mankind; but we desire for ourselves and our families other goods, physical, economic, social and intellectual, and we should therefore desire these for all men. The aim of all missionary education is to strengthen and make effective and wholesome this desire to share all good things with all men. This involves growth of our constituency in knowledge, sympathy and action. Knowledge is not confined to information, but includes intelligent insight. Combined with sympathy, it develops appreciations and ideals; it directs action into effective habits and skills. Conviction at its best represents a fusion of all three elements of intelligence, sympathy and active response. A main aim of missionary education is the formation and constant enlargement of effective convictions."

A most up-to-date definition of missionary education is that recently given by Professor John Clark Archer, Professor of Missions and Comparative Religions in Yale University, who says, "Missionary Education may be defined in a formal way as our Christian interpretation of the essential character—that is, the origins, development, complexities and fruits—of the non-Christian culture and religions, for the sake of understanding, appreciation, cooperation and Christianization—of ourselves as well as others."

In the February issue of the *International Journal of Religious Education*, an editorial on the subject, "What About Missionary Education?" says that in the modern conception of this term the following factors must be found:

"1. Missionary education will not be the separate and distinct thing that it is now, but will be a natural part of the total program of Christian education.

"2. That total program will contain, not as optional frills, but as integral parts of it, all the specific projects, the definite gifts, and the concrete information that we now call missionary education.

"3. A curriculum of Christian education that is not vitally missionary at every part would be a misnomer in this new conception of the total task.

"4. Missionary education would in this way reach all the pupils who share in the total educational program of the church and not only those called out for a specific purpose.

"5. At the same time this total program would make its missionary outreach definite and appealing so as to conserve the best values in the separate missionary education that has prevailed in the past."

Personally, I like to sum up the meaning of missionary education in this simple sentence: Missionary Education is the development of a Christlike attitude, intelligent, purposeful and practical, toward the people and problems of this present world.

That was a fine slogan which was developed in the Church during the days of the Interchurch World Movement: "To give the whole gospel to the whole world is a task for the whole church." Just so long as a part of the gospel is given to a part of the world by a part of the Church, just so long we shall have need of Missionary Education.

Sixty Years of Home Missions on the Pacific Coast

THEODORE P. BOLLIGER

THE congregations of the Reformed Church in the Pacific Coast states, all belong to the Portland-Oregon Classis. Judged by geographical extension alone, this classis outranks all others in the entire Church. The eighteen congregations of the classis must be sought in four different states: Washington, Oregon, California and Idaho. From north to south, its territory extends for more than 1500 miles, and from the Pacific Ocean eastward for a thousand miles. Four languages are used in proclaiming the Gospel to its members; namely, English, German, Japanese and Hungarian. Two congregations are English, two are Hungarian, three are Japanese and eleven are German, or German-English. Among themselves quite a number of the members also speak the Russian language or the Swiss patois. The various congrega-

tions number 1530 communicants and 500 children who are not yet confirmed. Last year the classis celebrated its fiftieth anniversary.

Home missionary work on the Pacific coast began in 1865. Rev. Frederick Fox, (his father spelled the name "Fuchs") the first missionary, labored in San Francisco alone for seven years before reinforcements arrived. In 1872, the Board of Missions of the Potomac Synod sent out Rev. Jacob Muehlaupt and Rev. Julius H. Krueger as co-workers. In the same year, Rev. John Wernley also arrived on the coast but, if my memory serves me correctly, he went out as a free lance, without the backing of any Mission Board. Things began to move. Before the end of the year a congregation had been organized, and the cornerstone of the first little church had been laid.

Soon the ranks were further strengthened by the arrival of Rev. J. J. Gantenbein. After congregations had been organized at San Francisco, Stockton, Napa, and Portland, Oregon, the San Francisco Classis was organized in 1874.

The San Francisco Classis had a church membership of 180 at the time of the organization; this number during the next few years was doubled; several other congregations and preaching places were secured; then the Classis began to decline, the congregations went to pieces; and after fifteen years, the Classis was dissolved. The causes of this untimely end cannot be discussed here. Two of the first missionaries, soon pushed 800 miles northward into Oregon. The First Church in Portland was organized in 1874, by Rev. J. J. Gantenbein; the Salem and Meridian (also known as Wilsonville) congregations were organized, 1878, by Rev. Jacob Muehlhaupt. These brethren also served six to eight other communities where congregations were forming. Upon the arrival of two more missionaries, the Portland-Oregon Classis was organized in 1879, and became a part of the Potomac Synod.

The first years in Oregon were very difficult for the new settlers. The western part of the state at that time was mostly trackless wilderness and impenetrable forests. The pioneer Swiss and Germans were miserably poor; strong arms and hopeful hearts were their main assets. Muscle-wrenching labor was demanded to fell the forest giants, for the purpose of securing a few stump-filled acres, from which the first little crops were gathered. The members could give their pastors but little, for they possessed very little themselves; the support from the Board of Missions was meager; pastors and people suffered and hungered together. The ministers served not only one congregation, but also from two to six preaching places, scattered over vast distances, reached on foot or on horseback.

During the first five years the Classis received seven additional ministers, who had come from the eastern states and from Switzerland. This made it possible to extend the missionary activities into

the territory of Washington also; but the rigors of the work and the constant sacrifices demanded gradually caused them to withdraw, and after a few years, all were gone. Rev. G. Hafner, pastor of the First Church, Portland, for nearly forty years, sums up that period in these words, "The increase of ministers proved to be only a temporary strengthening of the work. Generally speaking the years 1885 to 1895 were times of standing still, yea, of retreat, but also of sifting."

The most disruptive crisis in the history of the Classis came to a head in 1895. The Board of Missions of the Potomac Synod, which had supported the missionary work on the western coast from the beginning, had transferred all its missions to the Board of Home Missions of the General Synod, about 1892. During several years previous to this, negotiations had been pending between the Board in the East and the German Board of the Synod of the Northwest and the Central Synod, looking towards a transfer of all the missions in Oregon and Washington to the latter Board. The offer had been made to continue the full support, previously given, for a period of six years; this amount to be paid to the German Board, which was to become solely responsible for the direction and supervision of the work on the coast. The German Board had been harassed and hampered by lack of funds for years, and hesitated, not knowing where the funds should come from at the end of the six-year period. Furthermore, the questions were asked: How shall the missions, two thousands miles away, be supervised? How can missions belonging to the Potomac Synod be supported by the German Synods? Thus several years passed. The dissolution of the missions in California, the standstill that had come upon the missions in Oregon, the hesitation of the German Board, the vote of the Portland-Oregon Classis that it did not wish to be transferred to the German Board; all this had so thoroughly disillusioned the General Synod of 1893, as to the possibility of accomplishing anything worthwhile on the Pacific Coast, that it was resolved to drop the entire field in 1895.

The results were calamitous. To quote Rev. G. Hafner again: "What should the small congregations and the poor preachers do? One of them got work in a saw-mill in order that his large family might have food; and on Sunday he continued to preach the word to his people. Several pastors were forced to give up their parishes. Several congregations in Washington, in order to secure support, turned to the Congregational Church." All that the Reformed Church had won in Washington during a period of years was swept away.

Two years later the Portland-Oregon Classis had become a part of the Synod of the Northwest, the remaining missions had been enrolled by the German Board, and a new day had dawned for the Reformed Church on the Coast. But by that time there were left on the Pacific Coast only six congregations, four pastors, and 330 members. Since then, a slow but constant increase can be recorded. The First Church of Portland, under the efficient leadership of Rev. G. Hafner, has become a mother of churches. The Second, the Third, and the Hillsdale congregations in Portland owe their existence directly to the help and encouragement given them by the First Church and its pastor. When German Russians began to settle in Washington, about two hundred miles northeast of Portland, it was again Reverend Hafner who visited and encouraged them, and made possible the organization of the Quincy and Wheeler congregations.

A hundred miles west of Portland, near the ocean, the Tillamook congregation was organized in 1901. Tillamook is located in one of the finest dairy sections in Oregon; the people are largely Swiss; and a promising, self-supporting congregation has been gathered.

Into southern Idaho, 700 miles southeast of Portland, many German Russians from the Dakotas had moved about a quarter of a century ago. Rev. Charles Riedesel organized two little mission congregations there. As the Portland-Oregon Classis was the nearest, the state of Idaho also was added to its vast territory.

Towards the south likewise, the boundaries of the Classis have been extended,

and California has been added to its domain. About thirty years ago, German Russians from the Dakotas began pushing into the San Joaquin Valley. The congregation at Lodi was organized in 1903, as the first of an increasing number of Reformed congregations in the state. The Shafter congregation and two independent Reformed congregations are also found in the Great Valley. Japanese missions are located in San Francisco, Los Angeles and Sawtelle, the two English congregations are in Los Angeles and West Hollywood; the latest additions are the Hungarian missions in Los Angeles and Oakland.

The next forward step on the Pacific Coast, as it appears to me, should be the formation of a California Classis. It would be an interesting and profitable object lesson to the entire Church, to observe the harmonious working together of German, English, Japanese and Hungarian Christians.

During the last fall I spent five weeks within the bounds of the Portland-Oregon Classis. Although I traveled more than 6000 miles, it was possible to visit only one of the parishes in California. I spoke in season and out of season, on Sundays and during the week. Congregations, Sunday Schools, Young People's meetings, and Woman's Missionary Societies gave patient ear. The entire work of the entire Reformed Church was presented. Our missionary operations, our educational activities, our denominational benevolent efforts, our publication interests; these were all stressed. To be sure, the Home Mission Work of the Reformed Church received the major emphasis; because a Church which is greatly interested in the extension of the Gospel in the Home Land, will the more enthusiastically do its duty all along the battle front.

The people everywhere received me with unusual cordiality; and showed me no little kindness. The hours spent in conferences, discussions, and planning for the future, with the pastors and consistories, were mutually profitable. The pastors in the Portland-Oregon Classis are a big-hearted, whole-souled group. An air of fraternal geniality surrounds

them. My conviction was strengthened that the future of the Reformed Church on the Pacific Coast is in strong and capable hands. And when Rev. A. Stienecker and Rev. George F. Zinn have taken over the work in their new fields of labor at Tillamook and Portland (Second

Church), the prospects will be brighter still.

In days gone by, the Reformed Church has sometimes gone forth with weeping, up and down the Pacific Coast, bearing Seed for sowing; but the time is now here when the workers are coming again with rejoicing, bringing in the Sheaves.

Laying of Corner-Stone, Faith Mission, Philadelphia

FAITH Reformed Church began as a Home Mission project in 1927. At the request of the Committee on Missions and Church Extension of Philadelphia Classis, a site was allocated by the Philadelphia Federation of Churches at the corner of Ogontz Avenue and Wooster Road. A lot was purchased at the above location, and in March, 1928, the Board of Home Missions decided to begin work in the community by erecting a suitable building and securing a full-time worker. A house across the street was rented to take care of the work temporarily and Student Willard A. Kratz was secured as worker for the summer.

The first service was held on Sunday afternoon, May 27, 1928, at 2.30 o'clock, in the house at 7306 Ogontz Avenue. Forty-five people were present and a splendid interest was manifest. The work was carried forward during the summer with commendable results. On September 16, 1928, the present pastor, Rev. Elmer E. Leiphart, assumed charge of the work. In December of the same year the congregation was formally organized with 119 charter members.

The present Parish House, which will eventually become the parsonage, was dedicated February 17, 1929. In a few months' time this equipment was outgrown, and steps were taken looking forward to the erection of the church unit. In conjunction with the Board of Home Missions, plans were prepared and approved, and ground for the new church was broken September 22, 1929. In December of the same year an eight-day

Community Financial Campaign was conducted, in which the pledges and cash totaled approximately \$20,000.

On Sunday, April 27th, the cornerstone for the new church building was laid with appropriate services. Greetings were brought by Rev. E. A. E. Palmquist, D. D., Secretary of the Philadelphia Federation of Churches, and by Elder J. S. Wise, Treasurer of the Board of Home Missions, and the sermon was delivered by Dr. Charles E. Schaeffer, representing the General Synod and the Board of Home Missions.

Faith Church assumed a community interest, and the progress has been most encouraging. Although the congregation was organized less than a year and a half ago, the present membership numbers 289, representing 18 different denominations. The congregation is adequately organized, and has strong auxiliary organizations. The church has a splendid outlook, and under the blessing of God should grow into a strong organization, useful in worship, fellowship and service.



REV. ELMER E. LEIPHART, PASTOR OF
FAITH MISSION, PHILADELPHIA

Observations of the Treasurer

J. S. WISE

WHENEVER the question of the needs for either Home or Foreign Missions is discussed, one does not proceed very far before the financial aspects become uppermost. That is quite natural. We are a practical people. We want to see results and results cost money. This is not true of Missions only but pertains to all our life interests. Whatever one gets for nothing is cheap—too cheap to challenge our deepest love and respect. Consequently the Home Mission enterprise of the Reformed Church must be far more costly than it has ever been before the rank and file of our people will fully appreciate it. All our efforts at Missionary Education will fail in attracting the attention of the individual and will also fail to secure larger gifts to finance properly the Board as long as our pastors and consistories are not sufficiently impressed with the bigness of the Board's program and of its supreme importance. About twenty-five years ago Dr. A. C. Whitmer wrote much concerning missionary giving. About the "growing apportionment" he says:

"Our Home and our Foreign missionary work is supported by what we call an apportionment, a sum of money asked each year by each Board, divided among the Synods, Classes and charges, and so gathered in several offerings during the year.

"The full payment of the apportionment is very important, for on this depends the work. Of course, the larger the support, the larger the work done; and so reversely.

"This method of fairly dividing a needed sum among all our people is not only an old and tried method, but also it has been found to be very satisfactory, as you will readily see by studying the methods and comparing the results in Churches that have no apportionment.

"The apportionment has been rising higher and higher every year for more than thirty years. It has been rising with the rising wealth of our people; for it is well known that our people are far richer than they were thirty years ago. It has

been rising with the rising liberality of our people; for it is a fact of figures that our people today give more than they did thirty years ago. And the apportionment has been rising also with the rising intelligence of our people, that is, with their better understanding of the work of the Church; for during the last thirty years our Church work has been advertised as never before, not only in the pulpit and in our many conventions, but also by means of reports, leaflets, booklets, magazines and the weekly church papers.

"The apportionment has been rising higher and higher, but do not blame the Boards for this, for they did not do it; and likewise do not blame the General Synod for this, for that body did not do it.

"Whose fault is it, then? Well, so far as I can see, you will have to blame the good Lord. He has so prospered the work and so enlarged the field, both at home and abroad, that this large support is needed.

"How can we pay this larger apportionment?" This very question was asked thirty years ago and every year since, asked with the same anxiety, asked with the same honesty.

"And the answer today is the same that was given thirty years ago and every year since. There is only one way to raise it. Help our people see with some detail the greatness of the work, help them to realize that this is really and personally their work, awaken in them a deep sense of stewardship, introduce a systematic plan of getting money, and then they will give not dimes but dollars, not trifles but large money, not tens but hundreds.

"Our people are sincere in their offerings, but they are under the power of a bad habit, the long-continued and firmly-established habit of small giving, when in all truth and fairness to God and to man they should regularly give far more; and this they surely would do, if they better understood what they are doing.

"Now why are not good people as free with their money in everlasting interests? Why are they not as liberal, as cheerfully open-handed in supporting a work that

deserves and requires the greatest possible outlay?

"When you see men and women, really good people, who profess devotion to Jesus Christ and who stand pledged to the advancement of His Kingdom, when you see these people by the ten thousands getting all they want, and indeed far more than they need fifty-two times a year, spending money freely on pleasures, luxuries and gifts, pray tell me, why must the Lord's kingdom go begging? Evidently not for want of means.

"Of course, much depends on the pastors. They must preach the gospel of works as well as the gospel of faith; and much depends also on elders and deacons, on men who enjoy the blessedness of giving, who look beyond their own little congregational interests, and who gladly support the general work of the Church.

"Much has been done by teaching our people that they really and easily can do more, and the gradual rise in the apportionment, or rather the gradual rise in the average payment from year to year, is clear proof of this.

"Help our people to see the greatness of the work, and they will give it greater support, for they always give as they see there is need. Help them to see that this is their work, their part of God's work, and they will think and act more seriously. Then they will see that giving or withholding is a serious matter, because in this they are dealing not with a pastor,

not with a Board, but with Almighty God, whose stewards they are. Then they will study the meaning of God's command, "See that ye abound in this grace also," the grace of large giving.

"When I see the financial possibilities that lie in the hearts and hands of our three hundred thousand people, in the reasonable giving of our poor, in the larger giving of our great middle class, and in the magnificent proportionate giving of our thousands of rich people, my heart beats high for the future of our Church, when these possibilities shall have been fully developed and when God's great work shall be done in full measure.

"But to reach this desirable end we must indeed get away from our old, strong, bad habit of bringing the Lord small offerings, and we must treat Him at least as well as we treat ourselves, our friends and perishing interests. We must put large money into God's large work.

"But note well, and I end as I began, before all this can be done, or even one-tenth of it, our people must better understand the greatness of the work and their close relation to it. Only then they will give it large support, far more in life and far more by will."

Getting our people to understand is exactly what we mean by Missionary Education. No one, however, can do that better than the pastors and consistories of our congregations.



SUMMER CONFERENCE GROUP AT LANCASTER, PA.

THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary****A Program of Social Action***

THE subject of missionary education is uppermost in the minds of our church people during the summer when the Missionary Conferences are being held. A broad range of subjects of social service should be considered as an essential part of the Missionary Education program. A splendid statement of such subjects was recently made by the Social Service Commission of the Pennsylvania Council of Churches at a meeting attended by representatives of State and private agencies engaged in welfare work and agencies of Education, Correction and Relief. This conference was called to consider crime prevention in youth and children and resulted in the formulation of a program of social action, of which the following is a substantial abstract:

I. Good housing conditions should be provided in homes with the necessary comfort, sunlight, ventilation, sanitation, cleanliness, privacy and safety. These, we feel, are essential, as the home is where life begins, and character is formed. Unsanitary and unfavorable environments in overcrowded tenements, and even in apartments have frequently produced criminals in early years.

II. We deplore the marriage of mentally unfit people, particularly moral delinquents, and it is our conviction that some legal restriction should be placed on such unions, because of the poor home-life for the children, the lack of training that results, and the unhappiness for all concerned. We would emphasize the need of better home life for growing children.

III. Marriage is a most sacred and divine institution. Our attitude toward it cannot lightly be set aside. It determines the happiness, peace and love of the family, which is the basic unit of society. Investigation has proven that the separation of husband and wife has a direct influence upon the children. Where the oneness of the family is maintained, there are fewer criminals. The multiplying cases of divorce have been alarming. We plead

for the sanctity of the marriage vow, uniform divorce laws in our several states and a higher regard for children, that their lives and usefulness may not be handicapped and sacrificed by hasty or unfortunate marriages.

IV. Since one out of every five women in Pennsylvania is gainfully employed, and one-third of these women are engaged in manufacturing industries, and since these women are the mothers or potential mothers of our children, it is essential that their health and morals should be protected at their places of work, and that they be given sufficient leisure time to devote to their own improvement and the education of their families.

V. Children should not be placed in almshouses, but should be cared for, when their physical and mental condition permits, in wisely selected private family homes, either with or without payment of board, according to circumstances. Those who are not physically and mentally normal should, in most cases, be removed to suitable special institutions.

VI. All counties should have probation officers who should be chosen because of training and qualifications for such work, and they should be sufficient in number for the population of the county. Such officers have been of the greatest value in the co-operation with Juvenile Courts, whose sympathetic, yet firm and wise Judges we most heartily commend. Children coming before the Court, whose homes are not, or cannot be made suitable places for them, even with probation, should be placed in special institutions as suggested for the almshouse child.

VII. The progress which has been made in Mental Hygiene has disclosed clearly the insistent need of a desire to understand rather than to condemn. The skillful, sympathetic study of each situation, with a plan of treatment based upon the findings often results in an adjustment of children who might otherwise

come before the courts later as juvenile delinquents. Child Guidance Clinics also present great possibilities for centers of diagnosis and advice regarding behavior problems of children.

VIII. The recreational life of our youth cannot be forgotten, and we rejoice that it is receiving increasing attention. The establishment of playgrounds and supervised play should not be overlooked by any community. Here children and youth have contacts and cultivate habits which often make or mar their lives forever.

IX. The extension of probation with trained personnel in charge and a commission or bureau of the State Government to head the work is becoming a necessity.

X. The connection between juvenile delinquency and juvenile employment cannot be ignored. Studies of juvenile delinquency have shown that among youthful offenders, the proportion of employed children is considerably higher than the proportion of children in full-time school. In street trading, for example, where there is no supervision of the working conditions of the child, and where he may easily be exposed to all kinds of unwholesome influences and companions, the connection between employment and delinquency may easily be seen. We, therefore, are resolved to put forth every effort so that our youth may remain in school until they have at least finished the eighth grade.

XI. Forty states forbid more than an eight-hour day and a forty-eight-hour week for children in some or all occupations. We shall pledge ourselves to secure better laws as a protection against crime, and shall encourage the observance of Child Labor Sabbath, and the use of other opportunities for creating public opinion and crystallizing it into action.

XII. In our penitentiaries there is a large group of offenders who are so mentally defective that they should be segregated more or less permanently from society.

XIII. The disregard for Law is one of the prevailing and crucial problems of our day. No Nation can hope to prosper which permits such an attitude. In the

words of President Hoover, "The problem of law enforcement is not alone a function of business or government. If law can be upheld only by enforcement officers, then our scheme of government is at an end. Every citizen has a personal duty in it—the duty to order his own actions, to so weigh the effect of his example, that his conduct shall be a positive force in his community with respect to law." The Eighteenth Amendment is a part of the Constitution of the United States. It should receive the support of every true citizen, and we favor a strong educational program for our youth and children, teaching respect for law and the evils of a commercialized traffic in habit-forming beverages that break down society in character, substance and standards.

XIV. Between sixty million and seventy million different people, it is estimated, go to the moving picture theatres every week, and forty-five million to fifty million of them are young people under 24 years of age. The influence of motion pictures upon youth and children is undeniable, and we shall work for a much closer regulation, and as a means to this end, we recommend the support of the Brookhart Bill in the Senate, which would prevent "blind" and "block" booking and enable the local exhibitor to choose his own pictures and so make him responsible also for what he shows, and the Hudson Bill in the House of Representatives, which would regulate the pictures through a Federal Commission at their source of production.

XV. Justice Fawcett, of the Supreme Court of New York, recently made a challenging statement: "My experience during twenty-two years on the bench, in which time over four thousand boys under 21 years of age were convicted of crime before me, of whom but three were members of a Sunday School, has satisfied me of the value of the Sunday School to the community in helping to safeguard it from the growth of criminals." Further, he says, "In 1,902 cases of suspended criminal sentences, in each of which a minister, priest or rabbi became interested at my request, only sixty-two of the boys were brought back for vio-

lation of the conditions of the parole. I believe the reform in the remaining cases (over 1,000) was prompt and permanent." He goes still further and adds: "The religious forces are the only ones that can deal effectively with this great and important problem at its source." Such a statement from such an authority causes us to become thoughtful, and we endorse the view that religious training, properly directed from the earliest years in the Church and Sunday School is absolutely essential if crime prevention is to become effective and crime itself is rapidly to decrease.

XVI. The American Sabbath has been one of the cornerstones of our national greatness and widespread influence. The law properly enforced is essential if religious training is to be given to the young. It shall be our endeavor to preserve the sanctity of the Sabbath and shall encourage attendance of the young at the Churches and Sabbath Schools, with the support of Young Women's Christian Associations, Young Men's Christian Associations and other helpful organizations, whether on the Lord's Day or during the week, that the rising generation

may "fear God and keep His Commandments," and may not be unmindful of the true source of our nation's progress and prosperity, and so be able to take their places as Christian leaders in the coming years.

XVII. No one can deny the care which should be taken in the social, moral and especially the religious training of our children and youth. It is first principles which are fundamental principles. The danger is imminent that the supremely important task of religious education is falling between the Church and State, and is being ignored by both. Some way should be found to meet this danger which is even now threatening our land, and we urge our religious leaders of whatever faith and our religious people to overlook whatever differences may exist between them and in a spirit of charity and broadmindedness, without sacrificing any essentials, to unite so that adequate and proper religious instruction may be given in week-day or other schools. Thus shall American foundations be preserved and the future of our Republic shall be made safe, for "righteousness exalteth a nation, but sin is a reproach to any people."

A Tribute to the Quiet Hour

THERE are many kind words of appreciation spoken for THE QUIET HOUR, a page that readers first turn to every month, but it is seldom that reference is made to them in THE OUTLOOK OF MISSIONS. That true friend of Missions and lover of pure thoughts, Rev. Dr. Samuel R. Bridenbaugh, of Sinking Spring, Pa., pays this fine tribute which

we wish to share with all who profit by The Quiet Hour.

"I wish Mrs. Julia Hall Bartholomew to know how thoroughly I appreciate her beautiful, truly exquisite selections for the Quiet Hour in THE OUTLOOK OF MISSIONS. I read, and re-read them, with ever increasing delight and profit. They are literary gems. Only a lover of the True, the Beautiful and the Good can make such selections."

That somehow I shall follow when you go I
know
To the still land beyond the evening star.

—GRACE H. CONKLING.

The uplifting power of the living Christ alone can save the nations from moral and social declension, and perhaps abysmal ruin.

—FRANK W. CROWDER.

Christ revealed the certainty and the nature of the life beyond . . . Jesus bases the authority for immortality upon His own eternity: "Because I live, ye shall live also."

God's will is in the laughter, and the joyousness, and the gladness of life as much as in the sorrow and the afflictions of life.

—WILLIS R. HOTCHKISS.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Ordination Service of George S. Noss

That was an impressive service, held in Zion Church, Stroudsburg, Pa., on Sunday, June 1, 1930. The popular pastor, Rev. Frank H. Blatt, is President of East Pennsylvania, and he was also the Chairman of the Committee on Ordination. The Secretary of the Board of Foreign Missions was invited to preach the sermon. A large and sympathetic congregation was present and it was evident that the people shared in the solemnity of the occasion. The music by the choir was most inspiring. The liturgical service was in charge of the pastor, who also read the ordination service.

Dr. Bartholomew chose as the text: 2 Timothy, 4: 5, "Make full proof of thy ministry." A few extracts follow:

There is an honor in sending forth a missionary of the Cross that all may share who help to carry on the work of the Lord in the world. An honor, however, that belongs first of all to the parents, who by their pious example have put it into the hearts of their children to offer themselves for service and sacrifice among the people in the lands across the seas. An honor, that those should cherish who go forth into strange lands and labor among strangers, in the spirit of the Master who gave His life a ransom for many. An honor, that you and I may covet, if

we do what we can to support them in their work by our prayers, sympathies and offerings.

There are few persons who occupy such a supreme place in the affections of human hearts as the foreign missionaries. Their work is of a high and holy character, and commands the love and esteem of all the followers of Christ. I regard the foreign missionary as a *super-Christian*. He embodies in his life and calling what was highest and best in Him who went about doing good on the earth. In leaving the shores of the homeland, he takes with him the fond hopes and sincere wishes of an entire denomination. His place is determined, and he spends his years with increasing fruitfulness of results among the people of his own shepherding.

My dear Brother Noss: In view of your solemn ordination to the Christian Ministry, which you by this service publicly accept, let me remind you, in the briefest form, of a few of the elements of strength in a foreign missionary, and which I sincerely believe you possess in an eminent degree. If I were to condense in a single sentence the essentials for an efficient foreign missionary, I would say, he must be sound in the faith, sober in thought, safe in speech, serious in con-



REV. GEORGE S. NOSS



MRS. GEORGE S. NOSS

duct, sincere in service and sympathetic with the people.

Above all things, the foreign missionary must have (1) a fervent love for Christ and a passion for souls, (2) will be a man of prayer, (3) must be a student of the word of God, (4) will see to it that his own life is in full accord with the Gospel which he proclaims, (5) will sacrifice himself for the people among whom he lives and labors.

The members of Zion Church should know the high esteem in which you and Mrs. Noss have been held in Union Theological Seminary, and as voiced by Dr. Daniel J. Fleming, Prof. of Missions. He wrote to me under date of April 28th, as follows: "Just a line to tell you about my enthusiasm over Mr. and Mrs. George S. Noss as missionaries for Japan. They have been with us for three years and I have increasingly come to admire their spirit and purpose. I do not think of any other missionaries that appeal to me as having more of the humble spirit of Christ than these two, combined with finer intellectual ability. Mr. Noss has stood very high in his class. In these two people you have a very choice missionary family."

Rather a Big Title

THOSE of us who have been used to the old name—*Laymen's Missionary Movement*—are excusable in hesitating to repeat the new name—*Reformed Churchmen's League*. It is a bigger and more significant title. It links up the work they are to do directly, and from the very word "go," to the denomination. The name "*Reformed*" is dear to all the members who have grown up in the Church, and whose age-long ancestors made them heirs to such a goodly heritage. We need not blush to be known by this historic name. The word "*Churchmen's*" sounds good to the ears of those who love the Church, "the house of His abode," and especially the second half of the word, "Men's." The organization is in the Church, and it is composed of the men of the Church. This broad term includes ministers and laymen, and thus insures a full-orbed influence to the work

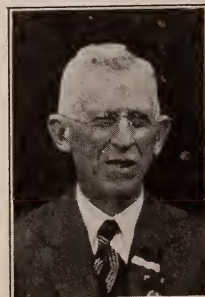
During your present furlough, it has been a constant joy to see you, and to hear you tell the story of the power of the Gospel in the hearts and lives of the Japanese. By your presence in our churches and at missionary gatherings you have made many new and ardent friends. You have brought rich blessings to us, and I believe you will take fresh benefits with you to the scenes of your fruitful evangelistic field in Aomori. We shall watch you with prayerful interest, and we bespeak for you an abundant harvest of souls.

If I do not misread the signs of the times in the Sunrise Kingdom, I predict that you will enter upon a most hopeful and helpful period of missionary endeavor.

Rev. Mr. and Mrs. Noss will leave for Japan on the S. S. Chichibu Maru from San Francisco, sailing for Yokohama on June 28, 1930. They will locate in Aomori, where Mr. Noss will engage in evangelistic work. It is rather a unique work that he expects to inaugurate, and we shall follow him and his faithful life's companion with intense interest in the coming years.

in the household of faith. And then it is to be a "League," no longer a *movement*, that is transient, but permanent. A league which binds the men in the bonds of faith, and cements their hearts in love.

Fortunate, indeed, is *The Reformed Churchmen's League* in securing as its first Secretary the services of that capable



ELDER J. Q. TRUXAL

elder, J. Q. Truxal, of Lancaster, Pa., who has rendered valiant service during many years in the Reformed Church. His name is known all over our Church, and the General Synod a year ago voiced its confidence and esteem by his election as its First Vice President.

We confidently hope that under his wise and gracious leadership, Chapters

will be organized in many congregations, composed of men whose minds and hearts are aglow with the love for their Saviour and with passion for immortal souls. At no time is there greater need for our men to arise in their might, and to shine in the glory of THEIR RISEN AND GLORIFIED LORD. "*Ye that are men now serve Him.*"

Let Us Right a Wrong Done to Japan

THE Japanese Exclusion Act of 1924 may be a half-forgotten issue to most people in the United States, but not so in Japan. Ever and anon, the Japanese people refer to it, but they do so for the most part in a very surprisingly gracious manner. At the time of the passage of the American emigration measure, it caused a great stir in Japan and the missionaries and other Americans were subject to much shame and humiliation. The pride of Japan was hurt, and justly so, and the only way to heal this sore is by an immediate change in the Act. Strange to say, the Government of Japan has never made any open retaliation. Yet there is every reason to believe that American-Japanese relations cannot be entirely friendly, mutual and whole-hearted, so long as this unfair discrimination exists. It is no wonder the polite and sensitive Japanese felt that they had been put into the category of "inferior peoples." To claim that an "unintentional hurt" was not meant by our Government will not remove the stigma. But it hurt none the less, and the smart is felt even unto this day.

The Act was not altogether void of a hostile spirit, because its passage was hurried and based on the ground of a construed "threat" made by the Ambassador at the time at Washington, Masano Hanibara, who pointed out that "grave consequences" might follow upon this discriminatory action. Mr. Hanibara was retired from the Japanese diplomatic service and, until the past month, kept strict silence on the subject. At the recent farewell dinner to Ambassador Castle, Mr. Hanibara made reference to the painful incident, and the part he had in it, and gave it as his opinion that "a

friendship once marred in this manner cannot without difficulty resume its wholesome growth unless some effective remedy is administered." And he added:

"I should not have referred to this matter had I not implicit confidence in the understanding and sympathy of our departing guest and unless I had an equally implicit confidence in the high sense of justice of the people he represents, people who have never failed in the long run to be fair and just not only to themselves but to others as well."

The *Public Ledger* makes this further comment:

When this speech was reported in the United States, Representative Johnson, chairman of the House Committee on Immigration and Naturalization, asserted that for some time he had had in mind an amendment which would remove the cause of Japanese resentment. He announced that he will shortly introduce a bill to put Japan on a quota basis. This would permit about 200 Japanese nationals to enter the United States each year. But the number is not important. Removal of the discrimination is all that the Japanese want. They have long since abandoned the notion that any large number of their people could implant themselves in the United States.

The news of Mr. Johnson's statement has been received in Japan with gratification which amounts to rejoicing. *Nichi Nichi*, the most important Tokio newspaper, commented editorially:

We have waited impatiently for six years for these glad tidings. We can hardly repress the joy gushing from our hearts upon hearing that the insulting clause of the Immigration Act is about to

(Continued on Page 266)

An Appeal for \$1,000 from Japan

Rev. W. Carl Nugent, who is now living at Yamagata, Japan, sent an appeal some time ago, for aid in building a parsonage at Nakamura, for the use of the evangelist and his family. This item was not put on the regular budget of the Japan Mission for 1930, because it was felt that the project would have a special appeal at home, and might induce some individual or church group to make a special gift. How reasonable and hopeful all this seems to those who know the frequent spontaneous responses made by liberal members to such urgent requests for needy objects.

We will let the missionary explain the situation, and we join him in the fond hope that someone will heed this appeal and provide by special gift the \$1,000.

Secretary Bartholomew.

The Nakamura Church is one of the oldest, founded in 1886, the year of the founding of the Fukushima and Tome Churches. In accomplishments it stands between these two, Fukushima having long ago gone to self-support.

At present there are thirty resident members and twenty-two living elsewhere. The average attendance during September and October of last year was thirty-one at the morning service, seventeen at the evening service, and 117 children and five teachers at the Sunday School. During the same period the average attendance at the prayer service was twenty, at cottage meetings thirty-three, and at young people's meetings ten. To folks at home, used to seeing hundreds of people at church services, these figures may not be very impressive; but, as churches go in Japan, the record is an excellent one. There is a good live group of young people from the Boys' and Girls' Middle Schools, and this is stabilized by a number of earnest older Christians who have grown up with the Church.

Two who deserve special mention, on account of their work with the young people, are Mr. Kamada, a cousin of Reverend Tsuchida at Morioka, and Mr. Shihonmatsu, both alumni of North Japan College. A dozen years ago, during Mr.



PASTOR KATAOKA AND WIFE,
NAKAMURA, JAPAN

Shihonmatsu's student days at Nakamura Middle School, he was the object of severe and humiliating persecution on account of his connection with the Christian Church. Today, due largely to his influence and that of Mr. Kamada, who is a teacher in the school, the school attitude toward the Church is one of respect and appreciation. A few years ago Mr. Nace and Mr. Baker, each in turn, making the short trip from Sendai, conducted a weekly Bible Class in Nakamura. Under the leadership of the two local teachers an average of 100 boys from the Middle School were in regular attendance. Mr. Kataoka, the pastor, is a recent graduate of the Seminary. He is a good leader and congenial fellow worker, laying his plans and enlisting the services of the leading members.

The church building, which is the property of the Mission, is old but quite substantial. A short time ago extensive repairs were made, more than half the cost being borne by the church. Attached to this building is a wing, much older and



MEMBERS OF THE CONGREGATION AT NAKAMURA, JAPAN



SUNDAY SCHOOL PUPILS AND TEACHERS OF THE NAKAMURA CHURCH

in a dilapidated condition, which is being used to house the caretaker's family. In any case this part must soon be torn down and some provision be made on the property for a caretaker.

The pastor's home is at present in a rented building some fifteen minutes' walk from the church. It is his desire, as well as that of the church members, that a

parsonage be built on the church property. This will complete the property, enable the pastor to keep in close touch with the work, and do away with the necessity of a caretaker.

The Evangelistic Board are asking for a gift of Yen 2,000.00 (\$1,000) with the understanding that the local church will pay the balance needed.

W. CARL NUGENT.

(Continued from Page 263)

be removed. This means a frank admission of a sincere desire to right a wrong.

And this newspaper adds a peculiarly Japanese touch in observing:

We may be an inferior race. As a nation we know we have much to learn from the advanced nations of the West. We nevertheless are making rapid progress, and it is in recognition of our high aspirations that the foremost Powers of the world have been honoring us by international courtesy.

There should be no hesitancy on the part of Congress. There is a wrong to be righted, an injustice to be corrected. It can be done entirely within the bounds of general American immigration policy. The matter must be skillfully handled lest

the old fires of unreasoning hostility should again flare up. But there can be no doubt about the wisdom of wiping out this cause of Japanese resentment. A friendship in the Pacific of many years' standing would thereby be renewed—a friendship which is likely to prove even more fruitful and valuable in the future than it has been in the past.

All Christians should have a profound sympathy for the present attitude of Japan in her insistence in a world-wide policy of the "open door" and an equal opportunity for all. The doctrine of "The Open Door" in China has made Secretary John Hay immortal. But can the United States, or any other nation, consistently demand an open door in the Orient, and keep the door closed to trustworthy Japanese or Chinese immigrants?

Why the Urge for Churches in Japan

It is of great importance in a country such as Japan, with so many magnificent Buddhist temples, and such a feeling for art, that our Christian Church should represent worthily the splendor and beauty which you at home are well accustomed to associate with the idea of Christian worship. Unfortunately, it is a fact that the Christian churches of many missions throughout Japan, with a few outstanding exceptions, are an epitome of mediocrity and ugliness; therefore, may I venture to express what I know to be the feeling of many of my fellow missionaries, the earnest wish that our Church people at home would realize the importance of the Gospel of Christian beauty to the Orient.

The magnificence of the ancient Buddhist temples in Japan was greatly if not entirely due, in the first place at least, to

the zeal and talents of Buddhist missionaries who came from China and Korea, bearing gifts of the rarest beauty, of costly material and workmanship; gifts, be it noted, that were sent by the faithful who, remaining at home, made the missionaries their emissaries and were represented by their offerings. In this respect, our Christian church is cold and indifferent by comparison. Christian art, as it is represented by architecture, sculpture, painting, decoration, furnishings, sacred vessels, stained glass and textiles and embroidery, equals, and at certain points surpasses, even the splendor and beauty of the Buddhistic. But Japanese Christians, from examples before them here, could not divine this, unless they had traveled in foreign lands.—*Missionary of many years in Japan.*

Side Lights on the Work in Japan and China

Mr. Carl S. Sipple writes from Sendai: "I am enjoying life and work here to the utmost. My feeling about Sendai is that I would like to make it my home for the rest of my life. I hope that that desire does not change. The schedule is a bit heavier than I had expected it to be, and yet it is not as heavy as my teaching schedule in the States had been. I have 24 classes per week, six of them in the Academy, with third-year Academy boys. There we use a text entitled *English Through Questions and Answers*. The boys in the Academy seem to enjoy the English work immensely. It is my impression that they work harder than many of the College boys. My work in the College is with first, second, and third year boys of the three courses. Further than saying that work with them is most enjoyable and interesting, I am unable to give any impression. I meet with none of my classes more often than twice per week, and the schedule has been broken by a few conflicts and one or two holidays. I expect to lead an English Bible Class that is teacherless since Miss Mary Gerhard left, and it gives me a great deal of personal pleasure to play for the College and Academy boys four mornings

per week in their morning Chapel services."

Rev. J. Frank Bucher writes from Shenchow:

"There can be no doubt that for the next ten to twenty years the Church of Christ in China, and especially the Missionaries, are bound to experience much persecution and much hindrance in teaching the Gospel. Perhaps I should not say, especially the missionaries, for while the missionaries may be hindered in their work and perhaps even driven out of the country, the heaviest burden must be borne by the Native Church. The whole question is whether or not the Christian Church of America and Europe has the grace of God to be patient and yet back up the Chinese Church financially through these years. I hope the Churches in America will show a Christian spirit such as taught in Matthew, 5, 6 and 7. In the meanwhile we missionaries will pray for grace and strength. We need it, I assure you. And if you continue to show the interest you have shown during the last two years, it will be the greatest help."

There is Need for Missionaries in China

All this talk about the work of Missions in China going to destruction is all sound without sense. It seems as though the busy bodies, not the busy workers, are doing all they can to create a sentiment by voice and pen, that the end of Christian Missions is in sight. *As though the work of the Lord could perish!*

I prefer to listen to the men and women who are on the wall, doing the work, and who are in the midst of the conflict. These have a different story to tell. Our missionary nurse, Miss Sara E. Krick, of Yochow City, wrote on April 30th, "The hospital is being repaired, and we are hoping to reopen the Training School. Chinese graduate nurses are very scarce. It would be fine, I think, if we could train and graduate some good Christian nurses for dear old China."

"I advocate a fourfold increase of missionary forces in Japan," says one of the ablest and most representative of its Christian leaders. At the recent conference in Canton, it was stated that the Chinese Church today stood in need of more missionaries, and this was the action of the Church of Christ in China, to which our Mission belongs.

"That we as a missionary conference appeal to our home constituencies and to the youth of our home lands for the continued and increased cooperative support of the Christian movement in China. The call from China is for men and women who are willing to work with the Chinese as fellow workers; they should be men and women of large vision and spiritual power. The problems that will confront them may be great, but the challenge is

to big brave souls who wish to make a contribution to the greatest potential Christian adventure of today, and themselves to grow, by varied experiences, into spiritual greatness."

Who will gainsay it, that one of the great needs now is to augment the present missionary forces, especially as regards the leadership? The cry is—we must have missionaries of the highest and best preparation and qualification. They must be men and women who have experienced

the *divine call*. They must be willing to give themselves *unto the death*.

Let us beware lest we be carried away by the alarmists who see only peril and defeat awaiting the holy cause of Missions. This is not the work begun by men, poor worms of the dust which will die with them, but by the Lord God Almighty, who rules now as always, and whose presence and power are pledged to all those who go forth in His name to preach the GOSPEL OF HIS LOVE in all the world.

A Japanese Defense of Missionaries

It is but natural that the members of the Boards of Foreign Missions who appoint the workers, and the people who support them, should think very highly of them, and at times fail to see their shortcomings. The more weighty, therefore, is the commendation from one who lives among the missionaries and who understands their problems and appreciates their worth. The following extracts are taken from a Japanese newspaper, a reply evidently written by a Japanese, who resents what some unfriendly critic wrote about the work of the missionaries. We pass it on to encourage those who believe in Missions.

"As missionaries and their activities are in the limelight just now, may I add a word? First, as to the article on Christianizing Japan, the source from which it is copied is enough to relieve it of any reputation for fairness. Actual statements may be more or less true, but the whole thing, as is a habit of that magazine, is utterly misleading. It is not necessary to use either a telescope or a microscope to find out that as large a proportion of missionaries are sane, pleasant, hardworking people well above the average in intelligence, education and breadth of view as could be found in any group

of the same size. Outstanding scholars may be rare among them. Perhaps it is not by such that the world is saved.

"As to their work, a different method and scope might have had more notable results, but Christianity is not the sort of cult that is likely to reach whole populations. Rather, it automatically selects those who are willing to pay the price—always a small percentage unless the faith itself is weakened and diluted. Strait is the way, and narrow the gate! The effect of Christian ideas and ideals on Buddhist activities and all formal religions is immeasurable.

"As to Bible classes in particular. So far as I have seen, no strong pressure is brought to bear on those attending to become open Christians. The Bible is its own defender and protagonist. If they continue long enough to master their English, they generally find something else that is good. English teachers, also, number a much higher percentage of Christians than the average. No young man attending any Bible class that I know need deceive his parents in any way if they do not wish him to be a Christian. He is perfectly free and welcome to come, even to criticize."

"I enjoy THE OUTLOOK OF MISSIONS very much, and would not want to miss any edition of same."

MISS EMELIA BEALE, *Baltimore, Md.*

Warm-Hearted Dr. Grenfell in Frozen Labrador

BY DOROTHY WITMER, Trappe, Pa.

*Awarded First Prize in Group B (12-14 years) in the 1930
Stewardship Essay Contest*

St. Anthony, Labrador,
December 25, 1929.

Dear Young Friends:

The editor of this paper has asked me to write you a letter telling about my experiences with Dr. Grenfell in Labrador. As you read it I hope you may be inspired to become Grenfells yourselves.

I was working on a fishing boat off the coast of St. Anthony in June, 1892, when a small ketch sailed into the bay. In command was a genial, pleasant-faced athlete of twenty-seven, who explained that he had come to help us and doctor our sick.

In a few hours his ship was surrounded by small craft of all types, bearing sick persons whose loved ones were anxious to help them. The young surgeon was kept busy all that day and the next pulling teeth, amputating limbs, and what not, but always relieving suffering.

The third day the "Albert" sailed north. The young surgeon, whose name was Grenfell, had told me he intended to visit all the small coves and harbors he possibly could, to get a general idea of conditions there.

Later I learned Dr. Grenfell had grown up by the sea and was as much at home on water as on land. When a boy he was attracted to the village doctor, and decided to be a doctor himself. After graduating from Oxford University he practiced medicine for a time among the North Sea fishermen under the auspices of the Deep Sea Mission, where he gained valuable experience for his later work in Labrador.

Upon his return in the fall he told me the conditions he found were so distressing that he had determined to return to England and raise money to build a hospital and an orphanage. But a Newfoundland merchant heard of the plan and gave the Deep Sea Mission a building at Battle Harbor for a hospital.

Greatly encouraged, Dr. Grenfell went to England to get equipment, nurses, and doctors. He secured these by pleading

for the poor orphaned children, whose parents had died from starvation or diseases, and asking relief for the present sufferers.

I shall never forget the opening of the Battle Harbor Hospital. Natives came from miles around. It was pitiful to see the looks of gratitude upon the faces of those who were admitted as patients. They were mostly native fishermen suffering from tuberculosis and starvation. But it made my heart ache to see the disappointment written on the faces of those who were turned away through lack of space.

A few years later we—for now I was one of Dr. Grenfell's assistants—moved our headquarters to St. Anthony. There we erected a small wooden hospital having a staff of two doctors and one nurse. Today it is more than twice as large. Nearby there is also an orphanage which cares for thirty-five of the dearest, sweetest, politest little children I have ever seen.

At present Dr. Grenfell supervises eight hospitals, five nursing stations, two orphanages, and smaller schools, which we visit every year in the faithful hospital ship, the *Strathcona II*.

Each hour in this medical missionary's day is filled with work. Most of the time he spends in the various hospitals. As he works he keeps up a conversation with his patient, inquiring about his family or work, until the poor man has forgotten he is sick.

When preaching or talking to people, Dr. Grenfell tries to pick the best out of the most discouraging conditions. Once, when a "liveyere" complained because he was poor, Dr. Grenfell replied, "If I couldn't have a palace I could have a clean house. If we are poor fishermen or poor London doctors we can serve our places and let our lives shine before men." This optimistic attitude makes everybody with whom he comes in contact love him.

In his little colonies Dr. Grenfell is the chief magistrate. He enforces the laws with kindness and consideration. Many times I have heard him painstakingly explain to an erring fisherman just why it is wrong to do one thing and right to do another. Now and then a timely joke or anecdote clears the atmosphere.

He is not an orator; he talks simply and directly, driving home his thoughts. His sermons are short, informal talks from soul to soul, delivered in the salon

of the Strathcona, on the commons, or in any other convenient place.

I should like to tell you also about Dr. Grenfell's wholehearted efforts to prevent starvation and his love for animals and sports, but I must close because I hear his deep, hearty voice calling now, asking me if I am ready to help him distribute Christmas presents at the orphanage.

Your sincere friend,

B. A. STEWARD.

Registration of Christian Schools in China

LONG before the government passed laws requiring registration, the China Christian Educational Association recognized the imminence of this problem and made a thorough study of it, according to Dr. Herman Liu, President of the Shanghai Baptist College, who was on a brief visit to this country. Contrary to the ideas of many, registration is not the outgrowth of the anti-Christian movement. It is not designed just to hamper Christian schools. It is a movement on the part of the government to control educational standards. The Nationalists took up the idea of registration which had already been studied by the educational organizations. Registration is required of all schools alike—not merely of Christian schools, and all those registering must conform to the set of regulations drawn up. Universities and colleges are subject to the national regulations; middle schools to the provincial regulations. Some of these regulations are: (1) The majority of the directors must be

Chinese. (2) The President must be Chinese. (3) Religious instruction must be voluntary. This latter requirement is the most difficult for some of the Christian schools. But Dr. Liu feels that after quite a period during which religious instruction and attendance upon religious exercises has been voluntary in their institution, the influence of Christianity is not decreased but strengthened. A case study has shown that the most frequent reason given for the breaking away from the Church of those who have been educated in Christian schools, is the resentment bred by compulsory attendance on religious exercises when they had no background and no desire for religious training. There is also the necessity for making religious instruction more attractive if it is to be elective.

Dr. Liu believes that until regulations are passed that would make it impossible for a school to remain a Christian institution and to exert a genuinely Christian

Board of Foreign Missions

Comparative Statement for the Month of April

	1929			1930				
	Appt.	Specials	Totals	Appt.	Specials	Totals	Increase	Decrease
Eastern	\$36,731.61	\$1,003.69	\$37,735.30	\$9,601.05	\$355.52	\$10,156.57	.....	\$27,578.73
Ohio	8,832.36	1,300.49	10,132.85	4,536.99	874.28	5,411.27	.....	4,721.58
Northwest	562.79	302.45	865.24	963.67	92.51	1,056.18	\$190.94	.....
Pittsburgh	5,569.27	243.24	5,812.51	1,391.20	408.99	1,800.19	.....	4,012.32
Potomac	11,063.79	1,444.92	12,508.71	3,124.91	77.48	3,202.39	.....	9,306.32
German of East.	1,473.16	115.86	1,589.02	459.09	42.00	501.09	.....	1,087.93
Mid-West	2,472.21	10.10	2,482.31	1,361.72	75.50	1,437.22	.....	1,045.09
W. M. S. G. S. ....	.....	6,824.98	6,824.98	.....	7,085.21	7,085.21	260.23	.....
Miscellaneous .....	.....	40.00	40.00	.....	5.00	5.00	.....	35.00
Annuity Bonds .....	.....	2,000.00	2,000.00	.....	.....	.....	.....	2,000.00
Bequests .....	.....	430.27	430.27	.....	.....	.....	.....	430.27
Totals	\$66,705.19	\$13,716.00	\$80,421.19	\$21,438.63	\$9,216.49	\$30,655.12	\$451.17	\$50,217.24
							Net Decrease.....	\$49,766.07

influence, all schools should register and remain open. When it is no longer possible to register and remain Christian, then a Christian school must close.

In conclusion, Dr. Liu suggests that if the Mission Boards seriously object to the Chinese laws governing schools, the thing to do is to conform now with the laws while at the same time exerting every effort to have them changed. We want to be treated as part of the Chinese school system, not as foreign schools. There are only three courses open to the schools—to register, to close down, or to appeal to extra-territoriality. Surely the better course is to register.

There is an analogy to the man in an automobile in New York. He may not be able to go ahead any farther in a straight line because of a traffic light, but he can turn one way or another, and arrive at his destination, perhaps by a devious route, but almost as soon. In China we may have to change our methods and may not be able to go just exactly as we have always gone in the past; but we will teach Christ just the same and extend His Kingdom.

Ki-ta-ka-ta

By the time we gill get through with the Kitakata Chapel project, we will have no trouble to pronounce the word. This is the Chapel for which our beloved missionary Nugent made special efforts to gather the funds during his furlough. The Board of Foreign Missions paid a high compliment to Pittsburgh Synod in according the churches within its bounds the privilege to provide the money through the Foreign Mission Day offerings in 1928. The response was liberal. The total offerings, which include several gifts from other friends, amount to \$3,137.50. The actual cost for lot and buildings will be \$6,000, of which amount the local church is expected to raise \$1,000. Brother Nugent reports that an additional amount of \$1,862.50 will be needed from America. "I intend to write notes of appreciation to the contributors and advise them concerning the sum still needed." Let us cheer the hearts of the Christians at Kitakata by affording them a place of worship in this Pentecostal Year.

Central China College Wishes to Introduce to You



PRESIDENT FRANCIS C. M. WEI AND
MRS. WEI

Doctor Wei is a native of Canton. He is 41 years of age, and holds the following degrees: B.A. (Boone), M.A. (Boone), M.A. (Harvard), Ph.D. (London University), D.C.L. (Sewanee).

'Central China College is a co-operative enterprise of five missions, of which the Reformed Church in the United States is one. We are a Christian institution of higher learning in the Central China region, comprising the provinces of Hupeh, Hunan, Kiangsi and the southern part of Honan. This region contains a population of over a hundred million people. We have a unique opportunity to help educate Chinese leadership at this critical moment in the history of China, with all her perplexing problems in religion, morals, industry and politics. What China will be and how she will influence the rest of mankind depends upon her leadership during the next generation. This is a great problem. To face this, the missions need to pool their resources. The co-operation of the Reformed Church makes it the more likely that the enterprise will be a success.'

(Signed) FRANCIS C. M. WEI.

American Dolls Make Friends in Japan

Aizu-Wakamatsu, Japan.

March 9, 1930.

Dear old Peter:

Your charming box of dolls arrived in time for "Doll Day," so "set your mind at ease," as the natives say—and they were all in good health and spirits except three who succumbed to the hardships of the long journey and left their tiny garments to their surviving sisters. This very afternoon the children and I sallied forth in high spirits to deliver the American babies to their unsuspecting Japanese mamas.

A bitter wind was blowing, and so when we arrived at the thatch-roofed village at the foot of the mountain and found the narrow street quite deserted, I supposed that the children who usually block our progress were sensibly in their houses out of the wind. But on inquiry of a woman standing in a dark doorway we learned that practically the whole hamlet had gone up the mountain to make their bows before a certain shrine. This woman kindly went to call them, though I protested that we could come another day. In a few moments a swarm of children of all ages and sizes came clattering down the hill, and we were surrounded by at least forty would-be mamas for the twenty-five dolls in my Boston bag!

There were a good many would-be papas, too, but these we had to turn off with a picture-text card each. Of the girls we selected the more forlorn looking ones of small size and handed out the dolls. Then I stood on a stump and entertained them with a few English songs and lullabies, holding one of the "babies" in my arms. And finally, led on by the hungry look in the eyes of the empty-handed little girls, I rashly promised to come again next Sunday and bring more dolls. I'll buy a few in town, though they won't take the places of your charming imported ones—so *you* are doing missionary work in Japan, Peter.

Speaking of "Doll Day," "Mynheer" and I had a part in its celebration last week. We were requested to visit two of

the large grammar schools and take part in the exercises planned for the entertainment of the dolls that had been brought out of their boxes after a year's confinement. Many gaily-dressed Japanese dolls and some celluloid "kewpies" were arranged in tiers on the platform with the American dolls that the school had received from Uncle Sam two years ago occupying the seat of honor at the very top. Mynheer and I sat near the platform, facing sixteen hundred boys from six to fourteen years of age, who sat on the floor in close rows. That "sea" of olive-skinned (*not* YELLOW) faces was, to say the least, impressive! There were sixteen hundred boys, but they were as one boy, for all wore dark blue, two-piece suits with brass buttons, and all their heads were close-cropped—a neat and hygienic custom observed among school boys all over Japan.

There was about the same number of children at the litte girls' school, but with their bright-colored kimonos and gay hair-ribbons here and there, they made me think of a big field of daisies—"black-eyed Susans," moving in a gentle breeze. "Mynheer" made a fifteen minute speech along the lines of world-friendship, and I sang four songs, three in English, one in Japanese. As the last was a lullaby, I selected a large native dolly from the show-tiers to put to sleep in my arms.

The whole program took about two hours, but the army of children showed no signs of restlessness. I do marvel at the self-control of Japanese children on public occasions. I think they are by nature less fidgety than American children, perhaps, and also they are taught from babyhood to sit still for long periods of time with their feet tucked under them.

Be assured, Peter, that your gift was appreciated. Some day I hope you will come over and show your face to the children you have cheered in the past few years.

As ever, yours gratefully,

C.

Our Young People

Alliene Saeger De Chant

Lantern Time

IT IS lantern time at a Mission hospital in inland China. Every bed is full. Even the hospital chapel has cots in it, and some patients are lying on the floor. The woman's ward also is full, and every basket but one in the baby wing is in use.

The missionary doctor is very tired, and the Chinese doctor, too. There are dark circles under the eyes of the nurses. And the orderly, who carries the lantern, shuffles along on weary feet.

There has been fighting down river, and banditry. Soldier patients, therefore, are many, and the doctors know that they shelter several unpaid soldiers, turned bandit. One of them has been horribly hacked about the neck and head, and his back is full of stripes. Li Chang Ling, in the Boys' School ward, may not survive the night, and Feng Shi Yang screams with pain. The latter was badly burned when he stumbled and fell into the *ho* (charcoal) pan.

The rounds are completed at last, and the missionary doctor goes to bed. He has scarcely fallen asleep, however, when

his cook calls him. Someone, down street, has taken too much opium.

As he re-enters the hospital gate, his medical impulse is to take another look at Li Chang Ling, at the bandit-soldier, and at little Feng Shi Yang. His physical self, however, cries out for rest. After a brief mental struggle, therefore, he passes by the hospital, enters his house, and goes up to bed, but not before he kneels down and tells the Great Physician that he leaves the hospital in His care.

The cook lets him oversleep and he awakes refreshed. And when he goes to the bed of Li Chang Ling, he discovers that the boy's temperature has gone down. The night superintendent reports that the bandit-soldier slept several hours. And little Feng Shi Yang is braver than usual when he dresses his burns.

And just at lantern time one of the patients in a chapel-bed whispers to the man on the floor beside him, "How fervent our young doctor was this morning at prayers! His words have stayed with me the whole day through." And the other murmurs, "Perhaps there is something to this Christianity business."

Twenty Hours

LITTLE Peter's mother looked at her wrist watch. Could it be but four o'clock? Why . . . Why it seemed days since she had read in the eyes of old Doctor Chen that little Peter couldn't last much longer. Yet the earnest little man had just packed up his black bag, and left. And what was it he had said? That it wasn't medicine that little Peter needed, but the . . . the mountains. She bent over the crib again. "Big Peter wouldn't know him now," she murmured. He was sturdy and bubbling over with laughter when Peter started off, so long ago, it seemed, on his journey to up-river tribesfolk. And Little Peter had such cute tricks about him—like taking away his Daddy's

napkin and climbing on his lap. And he'd just begun to bow his head—and all on his own accord—when grace was said. And now . . . and now . . . the little fellow scarcely breathed. And she had promised Peter that she'd keep Little Peter safe.

She got up to open the windows farther, but sat down again, realizing that she had done that, long ago.

The postboy brought the mail, then. She opened the bundle feverishly. Mail from home? Yes, but newspapers only, and magazines. And not a line from Peter. If only mother were near enough to . . . If Peter weren't so far away . . . If there were but one other white woman in the

city . . . But what was the postboy saying? Bandits? And a ban, therefore, on all down-river travel? She looked out of the window there by the crib, and watched the postboy until the gateman let him out. She turned her eyes then toward the river down there beside the seething city—out beyond the Blue Pagoda—watching for a boat that might be bringing Peter. Big Peter would find a way to get Little Peter to their cottage in the mountains. He could persuade boatmen to venture the journey in spite of bans and bandits. She leaned over the crib again and tried to force water between the lips of Little Peter. "The mountains . . . the mountains," she murmured to him. "If your Mummsy were as strong as sturdy trackers, Little Peter, she'd take you in her arms and go on foot to the mountains . . . to the mountains . . . But this heat, Little Peter . . . so sudden . . . so intense."

Native women, some of them mothers of many children, most of whom had died—came and went. And Little Peter's mother had the servant thank them, serve them tea, and tell them there was really nothing they could do. And Little Peter kept growing weaker and weaker.

Once she thought she'd straighten up Little Peter's corner, in the small room adjoining. She could see his new tractor. It had toppled over. His aeroplane was minus a wing; his kiddie kar, covered with dents and scratches; his puppy with one eye gone. But she didn't . . . She couldn't.

The doctor came again at six to look at Little Peter. And he tried to get Little Peter's mother to eat the food he had told the servant to prepare. But she only nibbled at it. And she asked him if bandits lurked up river, too—the way Peter had gone. The old doctor turned away and did not answer. She bent her head on her hands, but no sobs came. She only murmured, "It's his very first missionary journey, you know, and he was eager to . . ." Then suddenly she had her cry, but not for long. She bent over

the crib again and curled Little Peter's damp hair about her fingers and tucked his battered little teddy bear nearer Little Peter's cheek.

It seemed that night, that the city down there by the river had gone mad. Cries and shrieks came up from everywhere, and tom-toms beat incessantly. And Little Peter's mother wished that she had let the kindly women stay. In the midst of her anguish, the old doctor came again. "They think the dragon's swallowing the moon," he explained, "and that's an ill omen."

"Poor things! Poor things!" she murmured, while they turned again to Little Peter.

The shrieks died down, then, but in their stead there was a wailing that drove her almost to madness. She motioned to the doctor to shut the windows and door, but remembering Little Peter, she beckoned him back. And together they continued their watch over the little form that scarcely breathed.

Little Peter died at dawn and the doctor helped her wrap him in a quilt that had a Peter Rabbit on it. They laid him in the coolest part of the cellar until a coffin could be made.

And the doctor told her to go to bed and stay there. As soon as he had gone, however, she went to Little Peter's room, and leaned out the window. The sky was clear and all was peaceful down below in the seething city. And she could see the Blue Pagoda at the bend of the river. But there were no boats—not a sail. Little Peter would have to be buried, the doctor had told her, by eventide . . . And Little Peter's father . . .

The women came again, but hearing no sound, and hesitant about going upstairs, returned home.

When the servant came to call her for dinner, she found Little Peter's mother at the Blue Pagoda window, sound asleep, her head on her elbow—the fingertips of her other hand just touched Little Peter's empty crib. Traces of tears were on her cheeks. Stifling a sob, the woman went out again, slowly shutting the door quietly behind her.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR



Pioneer Mission Club

THE Pioneer Mission Club is a boys' missionary organization which was started in Salem Church, Fort Wayne, Indiana, September, 1928, under the guidance and direction of Mr. C. W. Goris. From a club of seven charter members, it has grown to the present membership of fifteen.

This organization is an outgrowth of the Mission Band. Its purpose is to interest the young men of the church in all kinds of missionary endeavor. Due to the fact that it is a unique organization, the name chosen was very appropriate.

Not satisfied with using the offering boxes of other groups, these boys designed their own—a most artistic log cabin (in tan and brown) with the word, Pioneers, over the doorway.

Their goodwill is expressed in many ways, one of the most recent being the sending of a large number of very fine books to the Boys' School in Baghdad, Mesopotamia. The club hopes that it is only a pioneer in the field of boys' missionary organizations.

The Viewpoint

I READ a book last week.
The author dipped his facile pen in
fire
And seared raw facts into my brain.
Up from the mire he dragged dark truth
And flaunted it. He made all youth
Abnormal, all love lust, and God a jest.
And, as I read, I knew his soul was
warped ;
His mind must know despair, thinking all
truth

Was ugliness laid bare.

And then I read another book.
The author sat upon the very throne of
Truth
And used a pen far mightier than a
sword.
He wrote of youth triumphant, clean and
fine.
He wrote of Sin, compassion in each line.

He wrote of love—it blossomed like a
rose
Sprung from good soil. He wrote on One
Giver of that great Trinity of Gifts,
Life, Love and Beauty, and when he was
done

I knew somehow my stumbling feet had
trod
The trail he'd blazed for me to his Friend
God!

—Selected.

Why the Jew Became a City Man

JOHN STUART CONNING

Author of "Our Jewish Neighbors" and Chairman of the Committee on Hebrews,
Home Missions Council*

THE Jew we know best—the Jew of the Bible—is a man of the wide-open spaces. He is a man of the field and the vineyard, of the plow and the flock and the wine-press. His chief seasons are seed-time and harvest. His ideal is to sit in safety under his own vine and fig-tree. Saul was called to the throne from the plow. David was a shepherd boy. The prophets received their inspiration under the spreading sky in contact with the hills and valleys. They clothed their messages in figures drawn from the rural life about them. The walled cities and towns were places of shelter for an agricultural people, rather than centers of commerce and industry. The metaphors and parables of Jesus remind us that even toward the close of the Palestinian period the life of the Jew was rooted in the soil. Today the Jewish population is concentrated in towns and chiefly in great cities.

How has it come about that a people once so fundamentally rural in thought and occupation are today a city folk? The answer is the long, graphic story of the struggle of a homeless race to adapt itself to radical changes in its physical and social environment. With the fall of the Jewish state in A. D. 70 the Jew was driven from his homeland and became a wanderer. In the old Roman world there was no place on the soil for the Jew. Land was held by nobles and worked by slaves. Freemen lived as best they could in the city, and there the Jew was unfitted for the higher crafts and occupation. He fell back for a livelihood on the old home handicraft and petty trading. Priscilla and Aquila were tent-makers, and the Apostle Paul maintained himself by the same occupation. Poverty was the lot for

most of them. Marshall speaks of Jewish children begging as their mothers taught them and persuading the people by feigned tears to buy their paltry wares. Jews peddled sulphur matches for broken glass. They were fortune-tellers and purveyors of old clothes and other discarded things. "Jews sell greens cheap," says Juvenal, "but then, Jews sell anything."

During the Middle Ages other conditions tended to make the Jews a race of town-dwellers. They had no fixed place in the society of the time. The medieval serf was tied to his lord, the tenant to the land which he tilled, the craftsman to his guild, but to none of these did the Jew belong. He was a stranger and a heretic, without right of residence or property, and liable at any time to robbery, exile, or personal violence. And yet, in such an insecure society the Jew found a strategic place. Trade and money-lending, which were condemned as sinful by the church, were functions demanded by the people. Jews who were free from the taboos of the Church found ready to hand a place which they could fill, and they made the most of it. They became skillful and resourceful traders and money-lenders. But these activities are possible and can only be made profitable in the large centers of population. So the Jew became more and more wedded to the city, had his wits sharpened by his dealing with men, and developed those characteristics that have given to him precedence in the economic life of our time. These occupations of the Jews have been wonderfully extended within the last few decades, and particularly in America. They are in almost every trade and vocation. They control the clothing, fur, jewelry, and tobacco trades. The theatrical, moving-picture and radio interests are almost

**On the Reading Course of the Woman's Missionary Society.*

wholly in their hands. In professional life, as lawyers, doctors, journalists, educationalists, engineers, and architects, they are becoming increasingly prominent. Yet the vast majority of Jews in our great cities are poor. Their economic outlook on life is that of wage-earners, and they are constantly fighting exploitation by employers, chiefly of their own race. There is often among them a deep discontent with the established order. Because of their distinct capacity for abstract thought and disputation, they easily become leaders in movements that aim at the reorganization of society.

Whenever we look in our great cities we encounter the Jew. He is pre-eminently the city man. He loves its feverish ways and ceaseless activity. He responds to the American spirit of getting on. He possesses boundless ambition. In seeking to meet the problem of the city we cannot ignore the Jew. He is a factor in almost every condition that confronts us in its redemption. The winning of the Jew is intimately bound up with the winning of the city.

And yet, strange to say, a significant movement is now going on in Jewish life, away from the crowded centers to smaller communities and back to the land. Zionism is essentially an agricultural Jewish Renaissance. The young Jewish pioneers are determined not to transfer to Pales-

tine the Ghetto life of the old world. They are eager to redeem the land and restore its ancient fertility. In Russia, with the help of American philanthropy, Jews in large numbers have been established in agricultural colonies. Even in America Jews are gradually forsaking the crowded centers and seeking new homes in towns and villages and on the farms. Jews today are found in 1,121 towns having a population of less than 5,000. There are 110,000 Jews on farms in forty different states.

How are we to interpret this movement? Are the Jews growing weary of the unending struggle in our perpendicular cities and seeking in quieter places relief from the strain? Having experienced so many disasters in the past, do they sense the danger of the mad whirl of modern civil life? Are they giving a prophetic warning, or at least pointing out a remedy for the turmoil and haste that are putting a strain upon the vitality of America? Whatever the answer, we must note that the typical city man is turning to the quiet places akin to those in which his civilization began and where he first met with God.

—*From the Missionary Monthly Reformed Review Devoted to the Mission Work of the Reformed and Christian Reformed Churches of America.*

Notes

EACH year there is an award of a Bible to the girl who exerts the best influence over her schoolmates at the Winnebago Indian School, Neillsville, Wisconsin, and each year there is much interest throughout the school when the time draws near. Everyone wonders who the fortunate recipient will be. All the employees vote on this by secret ballot without first discussing the matter. For the 1930 award twelve out of thirteen votes went to Eva Littlebear. Mr. Ben Stucki writes that "Eva has proved herself to be a very fine Christian girl these last few years and we are all very glad that this recognition is to come to her."

* * *

The four book reviews in the Litera-

ture Chat were written by Miss Sara Jo Schilling, who is in charge of the Literature Depository of the Woman's Missionary Society of General Synod, in Cleveland, Ohio.

* * *

TWO YEARS OLD! Recently the Woman's Missionary Society of New York Classis, one of the newest classical organizations, held its second annual meeting at the Livingston Avenue Church, New Brunswick, New Jersey. Devotional services for the afternoon were led by Miss A. Stucky, of Woodhaven, Long Island, and for the evening by Rev. Samuel R. Brenner, Milltown, New Jersey. Mrs. Carl H. Gramm, Classical President, guided the discus-

sions during which many questions of vital interest were brought up. During the supper hour the hostess society provided not only delicious food but also fun and fellowship. At the afternoon session the Reading Course was presented and much interest was aroused. Rev. Mr. Gramm brought an inspiring message on the subject of Pentecost, and the editor spoke on Stewardship at the evening meeting. Although this organization is still very young it gives promise of a great future.

* * *

JUST OFF THE PRESS—the reports of the Fifth Conference on the Cause and Cure of War held in Washington, D. C., in January, 1930. Copies may be procured, for \$1.00, from Mrs. Carrie Chapman Catt, 1511 Grand Central Terminal Building, New York City.

* * *

There came to our desk, recently, excerpts from the talks given as a part of the devotional services at the meeting of the Woman's Missionary Society of South West Ohio Classis: "We as a church are too often living in the period from Easter to Pentecost. We have experienced the one, but not the other. We are happy in our own salvation and grateful to Christ for what He has done, but close our ears to His command to 'Go and tell others.' We clasp our faith to our bosoms for protection but it needs proclamation. We have a joy in knowing we have a Saviour but there is a far greater joy in telling others.

"The key verse of the Book of Acts is the eighth verse of the first chapter, 'But ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witness both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth.'

"Most of us are living far below the limits of our possible selves, and there are sources of Power open to us which as yet we have hardly begun to tap.

"There is but one way of claiming the promises of God. That is, that we really want God, that we sincerely desire to explore the Way of living which He is inviting us to follow. 'Blessed are they that hunger and thirst after righteousness

for they shall be filled.' Then shall our lives be filled with achievement. Then shall we be witnesses for Him both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth."

* * *

Just as we frequently use the literature of other Boards, so they use ours. Recently permission was granted to the Woman's Missionary Society of the Evangelical Church to adapt and reprint "A Literature Demonstration" written by Clara Stepler Sommerlatte, our edition of which is out of print.

* * *

Miss Ruth Beisser, Secretary of Mission Band, Northwest Synodical Society, has been hard at work in the interests of her department. Arrangements were made to have the children in Mission Bands throughout the Synod write briefly on the subject of "Why I Like Mission Band." These "expressions" were received by a committee of judges composed of Mrs. Art Rauschert, Sheboygan Falls, Wisconsin, Chairman; Mrs. G. A. Strassburger, Sheboygan, Wisconsin, and Mrs. Niles Eichenberger, Plymouth, Wisconsin. The children were enthusiastic in their responses and new interest in Mission Bands was created.

Miss Beisser challenges every Woman's Missionary Society and Girls' Missionary Guild to feel responsible for the missionary education of the children in their church—assist the Mission Band in every way possible, if it is already in existence; organize one if there is none.

It is remarkable how much the children reveal concerning the nature of their particular Bands in even the two or three sentences in each "expression." One is able to gather that friendly attitudes toward others are being created, Christian relationships in everyday life are being established, and a love for the Heavenly Father firmly rooted in their hearts.

* * *

Following the Message sent forth from the Jerusalem Conference, the July page of the Prayer Calendar deals with "The Duty of Christians in Race Relationships." Miss Martha Hartman, the author of the prayer, formerly a mission-

ary teacher in South America, is at present teaching in one of the Philadelphia schools. Many of the women and girls of our church will remember Miss Hart-

man as a class leader at the Wilson College Conference of Missions, of which she has been the efficient chairman for the past two years.



GIRLS' MISSIONARY GUILD OF THE REFORMED CHURCH OF THE ASCENSION, NORRISTOWN, PA., WITH ITS COUNSELOR AND PATRONESSES

"Happy Birthday to You"

This Guild recently celebrated its tenth anniversary with a Feast of Fellowship, including a birthday supper and a splendid program. Mrs. Arthur E. Dette (*center of picture*) organized the Guild and has been its Counselor ever since. During seven of the ten years of its existence it has been a Front Line Guild and after five successive years of winning the banner awarded by the Philadelphia Classical Society this banner became its permanent possession.

While statistics never tell the tale of an organization's accomplishments, some are of interest on such an occasion. Among the latter were the attendance records. Two of the members, Gertrude Bitting

and Marion Hallman, have not missed a meeting for eight years; one, Elizabeth Treichler, for six years; Dorothy Kershner for five years; Mary Williams for four years; and May Nester, Mary Frick, Mae Troxell, Anna Louise Honeyman, Alice Spickard and Edith Warmkessel for two years.

The two patronesses from the Woman's Missionary Society elected annually by the Guild, are always ready to support the girls in any undertaking and their continued interest is a source of inspiration to the members.

We trust that the second decade of activity in Ascension Guild may be even more successful than the first.

Life Members and Members in Memoriam

From May 1, 1929, to May 1, 1930, the General Synodical Secretary of Life Members and Members in Memoriam reports 71 new Life Members and 42 new Members in Memoriam, whose names have appeared from month to month in THE OUTLOOK OF MISSIONS. Included in this number are the following who were enrolled during April:

LIFE MEMBERS

- Eastern Synod — Lancaster Classis*
Mrs. Elmer T. Mehring, 2228 N. Fifth Street, Harrisburg, Pa.
Schuylkill Classis
Mrs. D. H. Barnhill, Tremont, Pa.
West Susquehanna Classis
Mrs. Mary E. Baumgardner, McClure, Pa.
Miss Minnie N. Gemberling, 8 So. Water Street, Selingsgrove, Pa.
Mrs. Eva K. Marburger, 8 South Water Street, Selingsgrove, Pa.
Mrs. U. R. Swengel, 802 Market Street, Lewisburg, Pa.
- German Synod — West New York Classis*
of the East Mrs. Augusta Lederhaus, 250 Grape Street, Buffalo, N. Y.
- Northwest Synod—Milwaukee Classis*
Rev. Henry C. Nott, D.D., 1192 Ninth Street, Milwaukee, Wis.
- Ohio Synod — Northeast Ohio Classis*
Mrs. Henry Schmidt, 862 Eddy Road, Cleveland, Ohio.
Miss Katherine Sexauer, 648 May Street, Akron, Ohio.
- Pittsburgh Synod—Allegheny Classis*
Miss Emma J. Limberg, 433 New Castle, Butler, Pa.
- Potomac Synod — Maryland Classis*
Mrs. Joseph W. L. Carty, 230 So. Market Street, Frederick, Md.
Mrs. Walter Remsburg, Middletown, Maryland.
Zion's Classis
Miss Anna C. Reinecker, 867 East Market Street, York, Pa.

MEMBERS IN MEMORIAM

- Eastern Synod — Philadelphia Classis*
Mr. H. Harvey Ash, 532 New Street, Spring City, Pa.
Tohickon Classis
Mrs. John H. Afflerbach, Kellers Church, Pa.
- Northwest Synod—Milwaukee Classis*
Mr. John Leuenberger, 848 Second Street, Milwaukee, Wis.
- Ohio Synod — Northeast Ohio Classis*
Mrs. Anna Geffers, 4107 Mapledale Ave., Cleveland, Ohio.
- Pittsburgh Synod—St. Paul's Classis*
Mrs. Mollie Pearl (Kamerer) Wasser, R. D. 6, Greenville, Pa.
- Potomac Synod — Baltimore-Washington Classis*
Mrs. Sophia W. Schmidt, 4301 Willshire Ave., Baltimore, Md.
Virginia Classis
Mrs. G. W. McKoun, Martinsburg, West Virginia.
Zion's Classis
Miss Sarah Ellen Sultzback, Hellam, York County, Pa.

The following have been transferred from the roll of Life Members to Members in Memoriam within the past year:

- Mrs. H. Harvey Ash, Spring City, Pa.
Mrs. Emma Andrews, Reading, Pa.
Mrs. Jacob Stuck, McClure, Pa.
Mrs. Ada (J. Nevin) Bauman, Danville, Pa.
Miss Mattie A. Deitz, York, Pa.

Mrs. Sarah Eyman, Lancaster, Ohio.
 Mrs. Louise Howald, Massillon, Ohio.
 Miss Nettie M. Snook, Lima, Ohio.
 Mrs. Henry Schroeder, Rochester, N. Y.

Literature Chat

CARRIE M. KERSCHNER

FOR the July program you will want to use for a card of invitation the card entitled "General Pact for the Renunciation of War"—price 1c each, 10c per dozen, 40c for 50, 75c per 100. Ask each member to bring the card to the meeting. Read the Pact in unison.

We have come to the last sheet of the "Programs for Missionary Societies." The August program is sufficiently suggestive to meet the needs of most groups. Are you planning to use it?

As we begin the words of this "Chat" we wonder how many societies have used the programs as arranged or adapted them to meet their needs?

The programs for 1930-31—the educational year begins in September of every year—are "Programs of Service." The Packet will soon be ready. Order it in plenty of time. The W. M. S. Packet will again sell for 75c and contains many leaflets to make each program as interesting, instructive and inspirational as possible.

Exchanges from a number of National Woman's Mission Boards convey the fact that all material should be paid for when ordered. This seems a good idea and will be adopted by each depository. Prices of material are given in the "Chat," Columns of Church papers, and catalogs. All literature secretaries or those responsible for ordering material should be handed the flier in the Packet containing the announcement about this new ruling. Much bookkeeping and the necessity of sending monthly statements will be saved. Please send money with all orders.

The readers for units are growing by leaps and bounds. Will you be the proud recipient of a Diploma next spring? Surely it is not too early to begin reading now.

Peter Menikoff, by Peter D. Yankoff, A.B., M.D.

"Where there is a will there is a way." This old adage was taught to Peter Menikoff by his mother, a Bulgarian peasant woman, when he was a small boy. It was with that teaching that he determined to become a physician. In 1905 he landed in America with eleven dollars in his pocket. His first year in this country was spent as a day laborer although during that time he had tried for admittance to Park College, Parkville, Mo. In 1906 he was enrolled and today he is a practicing physician.

This story of Peter Menikoff is told by Peter D. Yankoff, A.B., M.D., with such simplicity and frankness that you will not wonder that it is a true story from beginning to end. Price \$2.00.

The Book of Missionary Heroes, by Basil Mathews.

This is a delightful group of stories telling of the thrilling adventures of the men and women who have entered the "Relay-race of Torch-Bearers" in order to carry the Light into all parts of the world.

The Race began with Paul who went into Asia Minor and Macedonia bearing the Lighted Torch. Centuries later the Torch was passed on to Wilfrid of Sussex, who carried it to the "Men of the Shingle Beach." St. Francis, the Crusader; Livingstone, the Pathfinder of Africa; George Grenfell, "The Knight of the Slave Girls"; Mary Slessor and many other Missionary Heroes carried this same torch. Price \$1.50.

The Emigrants, by Johan Bojer.

This is the story of Erik Foss and a group of emigrants whom he has gathered together at the time of his last visit to Norway, his native land.

You will become one of them as you read about them, leaving their homes, their trip across the ocean and finally the long, lonesome trail to their "new homes" in North Dakota.

Those "new homes" were far different from anything they had imagined. As far as the eye could see there was no other living person or building in sight but only a great stretch of land with perhaps a clump of trees in the distance.

On their prairie farms they struggled against the damages done by the prairie fires and dry seasons and through these struggles became one large family. Price \$1.00.

Three Boys on the Yangtse, by Mabel Burns McKinley.

Not "Tom, Dick, and Harry," but Jack, Pat, and Alex, are the three boys in this story who, with their many adventures and hair-breadth escapes, keep us tingling with excitement.

These American boys have many experiences on their trip up the Yangtse to visit with Jack's parents, who live in the interior of China. Bandits! Robbers! Rapids! and Fun! All these go to make up this wonderful trip up river to say nothing of the trip down river.

There is Roly Poly, too, who is that and nothing more. He rolls off the deck while sleeping and one of our boys jumps in—but read it and see for yourself! Price, \$2.00.

These and many other books are offered for your perusal. "Splendor of God" by Honore Willsie Morrow, that imitable story of the life of Adoniram Judson, is one of our new books. Price, \$2.50. "The Girl Who Walked Without Fear," by Louise Rice, appears in its seventh edition cover. Price, 60c. A complete list will soon be published. Enter the race now.

Suppose there were no books!
No books to read in cozy nooks!
No books to fill the hungry mind
And teach the art of being kind.

No books to while an hour away,
To link today with yesterday;
No books to charm us for awhile,
To bring a tear or lure a smile.

But there are books, praise God above!
If we have books and we have love
We can dispense with other things—
'Tis books, not crowns, that make men
kings.

INA BREVOORT ROBERTS.

Societies in the area of the Eastern Depository order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those in the area of the Western Depository order from the

Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

HAVE you planned to hold your July Guild meeting in some inviting place outdoors such as on the lawn of the church, in the public park, on the lawn of a home, by the side of a lake, river or creek? If you have a picnic meeting where you will not be disturbed by many people, have an inspiring sunset service of song and prayer, followed by the program as outlined in the "Suggested Programs." Before the meeting tell the members of the Guild to trace their ancestry as far as they can and then read the fourth chapter of "Blind Spots." Have a really live discussion on this chapter led by one of the members.

To this meeting invite guests.*

After reading the article, "Will Your Guild Measure Up to This One," in a previous number of THE OUTLOOK OF MISSIONS, the Guild girls of Lisbon, Ohio, sent in the following article:

The Girls' Missionary Guild of St. Jacob's Reformed Church, Lisbon, Ohio, was organized Nov. 22, 1925, by Mrs. Annetta Winter, with fourteen charter members. Nine of these girls are still members of this Guild. We now have a membership of 22.

We have twelve regular meetings each year, held the first Friday evening of the month. Our meetings are divided into three parts, as follows: first, the program hour; second, the work hour, and then the social hour. We have a committee to prepare for and take charge of each hour. During the program hour we have the regular program, prepared as suggested by the material in the packet and study books. During the work hour we make scrap books, paste post cards, piece quilts, etc., which are sent to orphans' homes

Note—In some manner five lines were omitted from the above paragraph in the May issue.

and hospitals. During the social hour we have lunch and a general good time.

We always send a Christmas box to an Orphans' Home somewhere each year.

There is a Mission Band in our church, the leader being a girl from the Guild, who of course works under the direction of the Mission Band Secretary from the Woman's Missionary Society.

Our Thank Offerings have been as follows: 1926, \$49.48; 1927, \$45.21; 1928, \$82.60; 1929, \$108.12, making a total of \$285.41. Last year we won the Eastern Ohio Classical Thank Offering Banner.

We have attained the Standard of Excellence the last two years.

Each year we try to send delegates to conferences and other meetings. We get a great many new ideas and much help from such meetings.

We would be very glad to hear from other guilds and know what they are doing. Just write a few lines about your G. M. G. and address it to Miss Doris Koons, Box 205, Lisbon, Ohio. It will be greatly appreciated and a prompt reply sent.

The new organizations for this month are:

GIRLS' MISSIONARY GUILDS

Eastern Synod—

Allentown, Pa., St. John's Church, organized by Miss Margaret Erie with 8 charter members.

Hazleton, Pa., Emmanuel Church, organized by Mrs. J. N. Garner with 15 charter members.

Northwest Synod—

Kaukauna, Wis., Immanuel Church, organized by Mrs. J. J. Haass with 8 charter members.

Potomac Synod—

Marion, Pa., Heidelberg Church, organized by Mrs. John Poffenberger with 9 charter members.

MISSION BANDS

Eastern Synod—

Ashland, Pa., Zion's Church, organized by Mrs. August Kull with 30 charter members.

Mid-West Synod—

Cheney, Kansas, Trinity Church, organized by Mrs. Adam Brown and Mrs. Kreitzman.



The Guild That Grew Up

Behold!—the new Young Woman's Missionary Society of Salem Church, Doylestown, Pa., the Guild that grew up and *knew* that it had grown up. Having become ———, they put away childish things and were graduated into a Woman's Missionary Society. You read about it in the Girls' Missionary Guild Column in the April issue.

*Treasurer's Report of the
Woman's Missionary Society of the General Synod of the Reformed Church in the United States*

May, 1, 1929, to May 1, 1930

Synods	Budget 1929-1930	Budget 1929-1930	Paid	Home Missions	Foreign Missions	Memberships	Thank Offering	Institutes
Eastern	\$2,098.80	\$15,035.79	\$9,406.62	\$1,882.81	\$675.00	\$14,229.15	\$84.00	
Ohio	1,835.00	10,111.60	2,893.94	703.00	575.00	12,905.38	53.00	
Pittsburgh	567.60	4,721.20	1,524.20	155.00	275.00	4,403.36	35.00	
Potomac	8,544.40	1,370.40	1,361.61	460.75	775.00	7,594.54	91.90	
Mid-West	3,217.15	718.80	268.56	231.56	200.00	4,222.62	59.25	
Northwest	1,098.90	252.00	1,338.66	230.95	200.00	1,813.52	25.00	
German of East	1,058.20	84.00	71.10	770.00	125.00	1,653.98	\$348.15	
Total	\$43,613.75	\$6,927.60	\$43,851.34	\$16,864.69	\$4,434.07	\$2,825.00	\$46,822.55	

Girls' Missionary Guilds

Mission Bands

Synods	Budget Paid	Home Missions	Foreign Missions	Thank Offering	Budget Paid	Home Missions	Foreign Missions	Thank Offering	Totals
Eastern	\$2,118.44	\$298.36	\$12.00	\$1,481.65	\$752.91	\$51.75	\$79.50	\$572.14	\$46,680.12
Ohio	1,843.40	96.50	50.00	1,809.52	338.71	7.10	22.00	555.72	31,964.87
Pittsburgh	567.60	.....	5.00	441.51	183.15	4.00	23.50	243.47	12,581.99
Potomac	1,370.40	3.80	10.00	1,057.76	328.16	25.83	.....	343.82	22,011.97
Mid-West	728.60	113.00	60.00	1,116.97	133.93	.....	7.00	225.72	10,584.36
Northwest	270.60	85.25	10.00	290.36	59.74	5.00	2.00	80.81	5,489.64
German of East	107.70	27.50	77.50	87.80	51.81	.....	.....	45.40	4,117.24
Total	\$7,006.74	\$624.41	\$224.50	\$6,285.57	\$1,848.41	\$93.68	\$134.00	\$2,067.08	\$133,430.19

DISBURSEMENTS

<i>Foreign Missions—W. M. S. Budget</i>	
Miyagi College, Sendai, Japan	\$9,998.14
Evangelists, Japan	1,904.44
Kindergartens, Japan	1,547.46
Teacher, Mesopotamia	1,547.46
China	4,522.15
Special Gifts	\$19,519.65
Thank-Offering	4,434.07
	12,200.00
	<u>\$36,153.72</u>

MISCELLANEOUS RECEIPTS

Sales—Books	\$6,269.57
Literature	3,146.74
Prayer Calendars	2,277.79
Plms	180.28
Pennants	20.50
W. M. S. Evangelical Church, T. O. Boxes	228.15
Prayer Calendar Picture	2.00
Costume Rental	44.76
Interest	4,770.92
Subscriptions— <i>Missionary Review of World</i>	68.00

Offerings at Hickory, N. C.	78.79
Refund by Mrs. Rosina Reddin	115.00
Refund by Miss Greta Hinkle	140.00
Refund by Cabinet Members	6.60
Refund by Mrs. Glass	20.00
	<u>\$17,369.10</u>
Total Receipts, May 1, 1929, to May 1, 1930	\$150,799.29
Balance, May 1, 1929	161,516.65
Grand Total	<u>\$312,315.94</u>

DISBURSEMENTS

Foreign Missions	\$42,889.51
Home Missions	107,375.30
Student Aid	400.00
Promotional Work, Including Books and Printing	26,839.58
	<u>177,504.39</u>
Balance, May 1, 1930	\$134,811.55

INVESTMENTS

Loans to Board of Home Missions	\$61,900.00
Loans to Board of Foreign Missions	44,000.00
Savings Account	2,425.00
Cash in Bank	26,486.55
	<u>\$134,811.55</u>

BALANCES

Promotional Work	\$7,851.87
General Scholarship	6,283.67
Elvira Yockey Scholarship	6,506.15
Eunice Smith Scholarship	5,125.00
Potomac Synod Church Building Fund	211.38
Membership	42,157.00
Auditorium, Miyagi College	20,767.54
Thank-Offering	1,917.55
General Thank-Offering Hospital	46,720.22
Gertrude Hoy Dormitory	46,300.00
Kindergarten Building, Yochow, China	5,014.99
	<u>\$142,855.37</u>
Advanced for Girls' Dormitory, Neillsville	8,043.82
	<u>\$134,811.55</u>

MRS. R. W. HERBSTER, *Treasurer*,
Prospect, Ohio.

Now this twelfth day of May, 1930, audited and found correct.

MRS. R. H. STRATTON,
MRS. T. H. FINEFROCK,
MRS. C. F. SWANEY.

Special Gifts	\$2,919.54
Thank-Offering	224.50
	<u>1,500.00</u>
	\$4,644.04
<i>Mission Band Budget</i>	
Kindergarten, Japan	\$616.15
China	308.06
	<u>924.21</u>
Special Gifts	134.00
Thank-Offering	1,033.54
	<u>\$2,091.75</u>
Total Gifts for Foreign Missions	\$42,889.51

Home Missions—W. M. S. Budget

American Deaconesses	\$2,439.94
Hungarian Deaconesses	2,439.94
Workers for Japanese, Pacific Coast	4,284.81
Teachers, Indian School	1,547.38
Bethel Community Center	6,427.18
	<u>\$17,139.25</u>
Special Gifts	15,763.83
Thank-Offering, 1928-29	917.53
Thank-Offering, 1929-30	17,705.00
Church Building Fund (Allan Hartman)	50.02
Girls' Dormitory, Neillsville	50,000.00
	<u>\$101,575.63</u>

G. M. G. Budget

American Deaconess	\$1,226.21
Teacher, Indian School	932.66
Bethel Community Center	700.67
	<u>\$2,919.54</u>
Special Gifts	578.71
Thank-Offering	250.00
	<u>\$3,748.25</u>
<i>Mission Band Budget</i>	
Kindergarten, Indian School	\$616.16
Kindergarten, Los Angeles	308.04
	<u>\$924.20</u>
Special Gifts	93.68
Thank-Offering	1,033.54
	<u>\$2,051.42</u>
Total Gifts for Home Missions	107,375.30
Grand Total for Home and Foreign Missions	<u>\$150,264.81</u>

W. M. S. BUDGET

Balance, May 1, 1929.....	\$187.35	
Receipts During Year.....	43,851.34	
		\$44,038.69
Disbursements		
Board of Foreign Missions....	\$19,519.65	
Board of Home Missions.....	17,139.25	
Transferred to Promotional Fund	7,379.79	
		\$44,038.69

G. M. G. BUDGET

Receipts During Year.....	\$7,006.74	
Disbursements		
Board of Foreign Missions....	\$2,919.54	
Board of Home Missions.....	2,919.54	
Transferred to Promotional Fund	1,167.66	
		\$7,006.74

MISSION BAND BUDGET

Receipts During Year.....	\$1,848.41	
Disbursements		
Board of Foreign Missions.....	\$924.21	
Board of Home Missions.....	924.20	
		\$1,848.41

W. M. S. THANK-OFFERING

Balance Carried May 1, 1929.....	\$11,685.07	
Receipts During Year.....	46,822.55	
		\$58,507.62

Disbursements

Complete Church Building Fund.	\$104.23	
Hungarian Work	813.30	
Transferred to Miyagi College Auditorium	10,767.54	
Joint Co-operative Work.....	200.00	
Christian Literature	200.00	
American Deaconesses	3,600.00	
Hungarian Deaconesses	4,800.00	
Girls' School, Mesopotamia.....	2,000.00	
Kindergarten, Japan	2,500.00	
Evangelists, Japan	1,500.00	
Teachers, Indian School, Neillsville, Wis.	1,500.00	
Corinth Boulevard Church, Dayton, Ohio	1,000.00	
Ginling College, China.....	1,200.00	
Evangelists, China	4,800.00	
Zartman Hall, Catawba College..	6,605.00	
Transferred to Miyagi College Auditorium	10,000.00	
Transferred to Girls' Dormitory, Neillsville	5,000.00	
		\$56,590.07

Balance	\$1,917.55	
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Statement of Balance

Home Missions	\$706.28	
Foreign Missions	1,211.27	
		\$1,917.55

G. M. G. THANK-OFFERING

Receipts During Year.....	\$6,285.57	
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Disbursements

Migrant Work	\$250.00	
Extra Year in Bible Training Course, Miyagi College.....	1,000.00	
Girls' School, Mesopotamia.....	500.00	
Transferred to Girls' Dormitory..	4,535.57	
		\$6,285.57

MISSION BAND THANK-OFFERING

Receipts During Year.....	\$2,067.08	
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Disbursements

One-half Salary Kindergartner, Los Angeles	\$300.00	
Kindergartner, Indian School.....	733.54	
Kindergartner, Japan	1,033.54	
		\$2,067.08

INTEREST

Received During Year.....	\$4,770.92	
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Transferred

Promotional Fund	\$3,898.92	
General Scholarship Fund.....	327.54	
Elvira Yockey Scholarship Fund..	313.51	
Eunice Smith Scholarship Fund..	222.98	
Potomac Synod Church Building Fund	7.97	
		\$4,770.92

W. M. S. SPECIAL GIFTS

Foreign Missions

Ginling College, China.....	\$750.00	
Chinese Famine Relief.....	227.35	
Near East Relief.....	80.00	
Christmas Gift Fund (Eastern Synod)	64.10	
Leper Work	59.83	
Warner Lentz Scholarship.....	50.00	
Rev. George Chenot.....	20.00	
Miss Minerva Weil.....	50.00	
Miss Katherine Zierdt.....	5.00	
Foreign Missions	116.40	
Mrs. Schneder's Piano Fund....	10.00	
Mrs. Schneder's Organ Fund....	500.00	
Mrs. Schneder's Kindergarten...	200.00	
Mrs. Schneder's Work	179.04	
Personal Gift, Mrs. Schneder...	25.00	
Returning Missionaries to China..	427.15	
Music Student, Miyagi College...	50.00	
Support of Japanese Students....	110.00	
Foreign Mission Day Offering....	86.29	
Support of Emil Sauki.....	50.00	
Support of Hu Ben Dyeng.....	150.00	
Support of Bible Women, Japan..	195.00	
Hospital Equipment, Yochow, China	6.00	
Dr. Staudt, Baghdad.....	15.00	
Rev. David Schaille.....	10.00	
Federation of Women's Boards of F. M.	16.91	
Mrs. Wm. E. Hoy.....	55.00	
China	10.00	
Yaukey Fund	275.00	
Radio Fund for Rev. Gilbert Schroer	50.00	
Rev. Schroer's Chapel Fund.....	65.00	
Morioka Kindergarten Fund....	361.00	
Rev. and Mrs. Frank Fesperman..	30.00	
Rev. and Mrs. Sterling Whitener..	30.00	
Mesopotamia Work	80.00	
		\$4,434.07

Home Missions

Missionary Home, Lancaster, Pa..	\$8,489.44	
Missionary Home, Tiffin, Ohio...	2,059.45	
Ohio Synod's Love Gift.....	26.79	
Corinth Boulevard Church, Dayton, Ohio	10.00	
Dixie Sharpe	15.00	
Emma Frost	25.00	
Rev. Kippehan's Salary.....	15.00	
Million Testament League.....	10.00	
Dewey Avenue Church, Rochester, N. Y.	129.39	
Building Fund, First Church, Los Angeles	50.00	
Leonard Wood Memorial.....	10.00	
Hungarian Mission, Perth Amboy, N. J.	10.00	
D. H. Leader Church Building Fund	50.00	
Ft. Wayne Orphans' Home.....	60.00	
Home Missions	89.25	
Founder's Hall, Tiffin, Ohio.....	73.50	
Ebenezer Church, Sheboygan, Wis.	175.00	
American Bible Society.....	5.00	
Hebrew Mission, Buffalo.....	25.00	
Mrs. Laura Devert.....	10.00	
Polish Church, Allentown.....	75.00	
Training Camp (Eastern Synod)..	50.00	
Gideons	5.00	
Latin America Book Fund.....	7.00	
Salem Church, St. Louis.....	24.25	
Council of Women for Home Missions	36.03	
Phoebe Deaconess Home.....	100.00	
Bethel Community Center.....	124.50	
Bowling Green Academy.....	30.00	
Hungarian Girl	15.00	
Catawba College	216.00	

Council of Churches, Pittsburgh...	58.20
Greenville Old Folk's Home.....	20.00
Reformed Church House, Chau-	
tauqua, N. Y.....	1,228.00
East Akron Community House....	200.00
OUTLOOK OF MISSIONS Subscrip-	
tions	3.00
Leper Work and Dues.....	75.20
Home for Aged, Upper Sandusky,	
Ohio	58.50
Mission House	20.00
Bethany Orphans' Home.....	25.00
Berger Memorial Home.....	199.00
Nazareth Orphans' Home.....	48.00
Wayside Mission	110.00
Community Relief, Cincinnati...	72.00
Ministerial Relief	15.00
Hoffman Orphanage	150.00
Indian School	370.42
Dormitory at Indian School, Neills-	
ville, Wis.	1,090.91
	<u>\$15,763.83</u>

Transferred

Eunice Smith Scholarship Fund...	\$1,056.86
Potomac Synod Church Building	
Fund	44.00
	<u>1,100.86</u>
	<u>\$16,864.69</u>

G. M. G. SPECIAL GIFTS

Foreign Missions

Kindergarten Work, Japan.....	\$10.00
Return of Missionaries to China...	10.00
Morioka Kindergarten Fund.....	50.00
Miss Minerva Weil.....	10.00
Near East Relief.....	50.00
Miss Effie Honse, Yezidee Child..	5.00
Ginling College	27.50
Yaukey Fund	10.00
Foreign Missions	10.00
Mesopotamia School	12.00
Japanese School	5.00
Mrs. Staudt, Baghdad.....	5.00
China	5.00
China Famine Relief.....	5.00
Rev. and Mrs. Hilgeman.....	10.00
	<u>\$224.50</u>

Home Missions

Missionary Home, Lancaster	\$280.16
Missionary Home, Tiffin.....	90.10
Decorating Salem Church, Ft.	
Wayne, Ind.	10.00
Migrant Work	2.00
Leper Work	5.00
Home Missions	3.00
Bethel Community Center.....	3.00
Indian School	133.65
Mission House	30.00
Ft. Wayne Orphans' Home.....	23.00
	<u>\$578.71</u>

Transferred

Girls' Dormitory, Neillsville, Wis.....	45.70
	<u>\$624.41</u>

MISSION BAND SPECIAL GIFTS

Foreign Missions

Foreign Missions	\$5.00
Morioka Kindergarten	24.00
Kindergarten, Japan	22.50
Return of Missionaries to China...	2.00
Mrs. Schneder's Kindergarten.....	20.50
Near East Relief.....	60.00
	<u>\$134.00</u>

Home Missions

Home Missions	\$2.00
Indian School	14.75
Kindergarten Work	43.33
Missionary Home Lancaster.....	24.50
Mrs. H. M. Wolfe.....	2.00
Bethel Community Center.....	5.00
Ohio Synod's Love Gift.....	2.10
	<u>\$93.68</u>

GENERAL SCHOLARSHIP FUND

Amount Carried, May 1, 1929.....	\$6,241.13
Interest Earned	327.54
Refund by Mrs. Rosina Black	
Reddin	115.00
	<u>\$6,683.67</u>

Disbursements

Aid for Yolandi Nagy.....	\$100.00
Aid for Helen Tobias.....	300.00
	<u>400.00</u>

Balance Carried May 1, 1930.....	<u>\$6,283.67</u>
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ELVIRA YOCKEY SCHOLARSHIP FUND

Amount Carried May 1, 1929.....	\$6,192.64
Interest Earned	313.51
	<u>\$6,506.15</u>

EUNICE SMITH SCHOLARSHIP FUND

Amount Carried May 1, 1929.....	\$3,845.16
Interest Earned	222.98
Transferred from W. M. S. Home	
Missions	1 056.86
	<u>\$5,125.00</u>

SPECIAL CHURCH BUILDING FUNDS

Amount Carried May 1, 1929.....	\$209.43
Interest Earned	7.97
Transferred from W. M. S. Home	
Missions	44.00
	<u>\$261.40</u>

Disbursed

Allan Hartman Fund.....	50.02
Potomac Synod Church Building Fund....	<u>\$211.38</u>

AUDITORIUM, MIYAGI COLLEGE,
SENDAI, JAPAN

Amount Transferred from 1928-29 Thank-	
Offering	\$10,767.54
Amount Transferred from 1929-30 Thank-	
Offering	10 000.00
	<u>\$20,767.54</u>

LIFE AND IN MEMORIAM
MEMBERSHIPS

Amount Carried May 1, 1929.....	\$39,332.00
Membership Fees Received During Year...	2,825.00
	<u>\$42,157.00</u>

GENERAL THANK-OFFERING
HOSPITAL

Woman's Thank-Offering Hospital.....	\$27,736.74
Paid to Dr. Bartholomew Previous to 1926	2,038.87
	<u>\$29,775.61</u>
Balance in Woman's Hospital May 1,	
1930	\$25,697.87
Men's Wing, Thank-Offering Hospital....	21,022.35
	<u>\$46,720.22</u>

GERTRUDE HOY DORMITORY

Amount in Fund May 1, 1930.....	<u>\$300.00</u>
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KINDERGARTEN BUILDING,
YOCHEW, CHINA

Amount Carried May 1, 1930.....	<u>\$5,014.99</u>
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PROMOTIONAL FUND

Balance Carried May 1, 1929...	\$9,413.75	
Received During Year.....	25,277.70	\$34,691.45

Disbursed

Miss Kerschner, Executive Secretary Salary	\$2,004.00
Rent	509.88
Department Expenses	198.63
Office Expenses	835.54
Esther Bauer, Philadelphia Office, Salary	1,140.00
Greta Hinkle, Literature Secretary, Salary	1,680.00
Office Expenses	8.89
Ruth Heinmiller, Field Secretary of G. M. G. and Mission Bands, Salary	1,500.00
Office Expenses	79.75
Marceda Ruetenik, Cleveland Office Salary	240.00
Sara Jo Schilling, Cleveland Office, Salary	900.00
Rent	180.00
Office Expenses	491.97
Institute Expenses	677.19
General Synodical Meeting at	

Hickory	2,596.53
Printing	3,545.44
Calendars	1,098.24
Thank-Offering Boxes	1,315.92
Books, Literature, Pennants, Pins	5,596.62
Officers and Secretaries Expenses.	219.34
Premium for Treasurer's Surety Bond	30.00
Subscriptions for <i>Missionary Review of World</i>	56.40
Representatives:	
Home and Foreign Boards.....	294.75
Interdenominational Boards	944.03
Wilson Conference	145.98
Geneva	21.25
Chautauqua	73.52
Winona	37.56
Educational Commission	112.95
Annual Dues:	
Federation of Woman's Boards of Foreign Missions.....	100.00
Council of Women for Home Missions	150.00
Foreign Missions Conference...	50.00
Alliance of Presbyterian and Reformed Churches	5.00
	<hr/>
	\$26,839.58
Balance Carried May 1, 1930.....	\$7,851.87



W. M. S. GROUP AT CATAWBA COLLEGE CONFERENCE

Quiz

1. *What honor came to Eva Littlebear?*
2. *How many new Guilds and Mission Bands are reported this month?*
3. *Where did a group of former Mission Band boys band themselves together for missionary endeavor?*
4. *In which Synod have special efforts been made to arouse new interest in the work of the Mission Band?*
5. *What is the subject of the 1930-1931 programs for the Woman's Missionary Societies?*
6. *How many new Life Members and Members in Memoriam were enrolled during the past year?*
7. *Mention several reasons given by Dr. Conning as to why the Jews are today largely a city folk.*
8. *The theme of the July page of the Prayer Calendar is*
9. *Where is the organization, two of whose members have not missed a meeting for eight years?*
10. *Select several interesting items from the Treasurer's report.*

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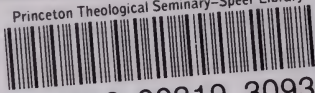
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